AN EPISTLE TO THE LEARNED NOBILITIE OF ENGLAND.

Touching translating the BIBLE from the original, with ancient warrant for euerie worde, vnto the full satisfaction of any that be of hart.

By
HVGH BROVGHTON.

IOHN I.
The light shineth in darknes, though darknes doeth not comprehend it.

MIDDELBVRGH,
By Richard Schilders, Printer to the States of Zealande. 1597.

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1.

The light shineth in the darkness, though the darkness doeth not comprehend it.

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To all the learned Nobility of England, HVGH BROVGHTON wisheth all increase of knowledge, that they may esteeme the vnderstanding *of Gods worde, and care for synceritie in it, to be the head of wisedome and true Religion in CHRIST.*

WHEREAS many (right Honorable) from the high to the low, of all sortes haue bene desirous greatly and a long time, to haue the holy booke of God, which for the old Testament is in Ebrew, for the new all originally in Greeke, to be translated & beautified with all furniture for playnes and ornaments: that such as studie it, should in no place be snared by the translater: but rather in all pointes might haue at the first layd cleare before them all that studie can affoord: It may be thought a good helpe to the bringing of their desire to passe, by ioyning of all effectuallie in execution of the work: to shewe what in this paynes may be better done then yet we haue in Englande. And as bare shortnes is soonest viewed: so matter of large, longe, high & deepe quantitie, shalbe brought into speach of no greatnes, but narrow, short, lowe & shallowe, that the meanest may in good part iudge, what ought to be censured. The holy text must be honored, as sound, holy, pure: heed must be taken that the translater neither flow with lyes nor haue one at all: prophecies spoken in doubtfull termes, for sad present occasiones, must be cleared by sad study and stayd safty of ancient warrant: termes of equivocation witty in the speaker for familiar and easy matters, must be looked vnto, that a translater drawe them not vnto foolish & ridiculous senses: Constant memorye to translate the same often repeated in the same

What poinctes a syncere translation ought to haue, mo thē yet ours haue.

sort is most needefull. Facilitie of phrase, defended by the new Testament, the Septuagint, and writers old indifferent for all nations, must be had. And heerein, the stately wordes of the new Testament, in Greeke, taken frō the Septuagint, may stand profitable in the margent through the old. Also where the later repeat the former holy writers, therein as it were commenting vpon them, that should in all clearnes be expressed, and noted. These be poinctes of necessitie. Some others of ornament in the end of our speach may be considered. Thus all are briefly tolde once: which by enlargement will appeare more pleasaunt. And speach of all shalbe vsed, by your honorable patience. First a Translater of the Bible should beware least of his owne head in translation or notes, he disanull the text: and blame the watchfull eye of Gods providence, for not preseruing the writ aright. That fault is exceeding great, for a man to take vpon him to bee wiser then God: and to take his kingly care tardie, in trueth of wordes. All men will graunt that there is not an idle plant, fishe, worme, foule, or beast in nature, nor yet starre in the skye: but all knowen and looked vnto by Gods care. Now whereas all that would be happy are commaunded to thinke day and night on Gods Lawe by the spirit of endles wisedome: as learning the Eternall better thence then from the creation: we might haue bin sure that the Father of light, would neuer require that: but would also for his part affoorde a lawe, voyde of trappe and snare: to delight the soules that followe him. That matter of necessitie may better bee conceaued by thinges of ornament, into which God for vs hath condescended. A man would little haue thought that the most High should make Alphabets for vs in his booke. But we nowe may see it done. The Psal. 25. hath an Alphabet, saving for two letters: and the Psalme is a generall forme of prayer. There the wisest may trie, whither anie wisedome could supply the argument,

1. care that the holy Ebrew or holie Greeke text bee not disannulled.

An holy 22. fold Alphabet, a matter of brauerie, telleth babes that God would nauer faile in a iod or prick of necessitie.

Psal. 25. omits Vau & Kuph.

by

by Ebrewe wordes of sage force. The Psal. 145. is alike, one letter omitted. The Psal. 34. hath an Alphabet perfect & one verse for a glad saying, vpon all, fit always. The Psal. 37. hath an Alphabet most exact, though many verses seeme to hide it. The Psalme 111. conteyneth Gods laude. The 112. the Godly mans: in most curious sorte, for euery member of speach. The 119. goeth vppon commendation of the Lawe of life: with an eightfold Alphabet, and mentioning the worde in sundrie names in euery verse: what vertues it hath. Which sayings comming from him that carieth about all things by his mightie worde, should assure vs, that it was safely kept. Salomon in like battell-ray hath commended good Matrones: that they teachinge their children from the breastes, should giue them the milke of Gods worde. And Ieremie at the kingdomes ruine penneth his Lamentations with a watchful eye, very much for phrase: vsing from *Moses*, *Dauid*, *Salomon*, *Esay*, and all former termes vttered of the destruction which he sawe, and felt. But his Alphabet is more wonderfull, to shewe in mans confusion, Gods distinction. So the first Chapter hath 22. verses in the 21. letters order. The Ch. 2. to stirre our care hath the like with changing place of *Pe*, and *Ain*, two going togither, but the later going afore: so the fourth Chap. is most exact in the same sorte, for *Pe* and *Ain*: and all the other in due order: that by this doubled matter, studie should be stirred vp. The Chap. 3. hath thrise euery letter in order: that by three witnesses Gods looking too his letters might be seene. These being matters of Elegancy more then bare necessitie, shew that no lesse watchfulnes was ouer the wordes of sentences. Which thing should moue vs to holde the text vncorrupt. Besides a matter of singular great importance commeth hither to be considered: the margent readinges of the old Testament. They are eight hundred fourtie and eight in number. And the word in the text was not read, but the

Psalm. 145. Nun onelie is omitted.

Psa. 34. hath an overplus.

Psa. 37. hath an Alphabet with much enterlacing.

Psal. 111. & 12. in eche member.

Psal. 119. eightfold.

Matrones vertues in Alphabet, Pro. 31.

Ieremies distinct art, of a confused state, in a sixfold Alphabet.

Matters curious in elegancie.

The 848. margent readings.

2. pk. 236. v. 11.

worde in the margent. Theſe greatlie touch all to knowe why ſo it falleth out: that Chriſtians no longer followe *Kimchi* and *Ephody* the Iewes, whom *Barbinel* & *Elias Leuita* damne of great iniurie done to Gods holy Maieſtie, for ſayinge that the text was corrupted in Babylon. Any may ſee that no Scribe would twentie two times of negligence write *Naar*, a *Gyrle*, for *Naarah*: the margent terme read for *Naar*: which ſignified a *Boye* or *Gyrle*: and for weightie cauſe was read *Naara* a *Gyrle*. The filthie towne *Zebyim*, burnt frō heauen, named of the pleaſant ſituation, the *Roes*, a name of Chriſt in Salomons ſonge, was read *Zeboyim*, all the foure times that ſcripture hath it. Errour could not fall into ſuch wiſedome. Likewiſe when *Rabſakes* filthy termes are in the text to be ſeene, but clearer in the margent to be read, they who ſay, that corruption bred this vrbanitie, weigh not but caſt lottes what to ſpeake. So for bookes written after the captiuitie, paſt times of bondage: where the *Samaritanes* ſpeach againſt the Temple-builders, is as they ſpoke it, doubtfull Ebrew: as, *We doe not ſacrifice*: or, *Sacrifice we not?* there in *Loa*, and *Lo*, the word of the text and margent expound one the other. And againe in Zacharie ſpeaking of Ieruſalems deſtruction & womens vſage by ſouldiers groſſe to ſpeake: the text telleth the terme to be ſeene: the margent, what the holy Spirit would haue read. Thus for ciuilitie or facilitie in ſenſe: the margent reading is giuen with equall authoritie as the other. Moreouer, whereas the Prophetes deepe ſkill, that omits the particle *Vau*, that is *and*, in a ſpeach of two members, or hath a worde too ſharpe for the common forte, in orthography ſtraunge, and differs in a letter from the vſuall manner: the margent hauinge the vſuall ſheweth what care the holy Synagogue had, that no one ſyllable ſhould amaze the ſimple, but were all taught from God to couple diligence with eaſie ſenſe. Theſe poinctes, ſome touche euery tounge, ſome onlie Ebrewe grammer:

Chriſtians be lothſome that ſlander the holy prouidence, as not prouiding wel for them: where vnſpeakeable care is ſheewed, for their tendering.

22. times Naar in the Ebrew text is read Naarah.

Margēt readinges in bookes ſet forth after the captiuitie, ſince when Iewes had no hinderance to ſaue the day ly read text, argue the ſlaunderers of dulnes vpon groſſe impietie.

mer: where a learned professour would as soone looke to swallowe a camell, as to escape blame, in vnheedines herein. And furtheroff would he be from thinking that Babel caused one letter amisse, when *Ieremie* liued till *Ezra* was of vnderstanding, *Ezechiel* prophecieth vnto thirtie fiue yeares of the captivitie: the exact halfe: and *Daniel* was there all the while, the marrow of Godlines, learning, witte, and wisedome: and the wealthiest subiect in the worlde: that he could want no will, skill, nor abilitie to keepe all scripture which the holy wisdome of God sawe needefull to make vp the body of Ebrewe holy storie. *Mardochai* was next him in time of captiuitie, and godlines; and in holy Writer, as he: of equall authoritie in Daniels end of life, or aged about 110. yeares: he as well with *Aggei*, *Zacharie*, *Ezra*, & such would haue an eye to the text his soundnesse. Wherefore translatours heerein fall fouly, when they say that *Michal* is put for *Merob*: or vpon *Iude* complaine of bookes lost, for *Enochs* speach: or *Michals*. That is a principall poinct to be looked vnto: the obseruations wherevpon will lighten eyes to much further sight into Gods worde. In this matter the *Massorites* care should be opened: Grammarians of Ebrew sprong from *Ezra* and long continued: who reckoned euerie letter howe often in the holy Ebrewe it came: howe ofte wordes of short or full writings were diuerslie writen & where: and what strange texts would seeme corruptions to the vnstayed: and for *Eth* and *Vau*, little particles howe often they come together in sort easie to deceyue a copyer, without a table of direction: such poinctes are a brasen wall to saue frō doubt of scriptures certeinty: and frō extreeme rashnes: that condemne as faultie, things of heauenlie syncerities. So when we come to translate *Achaz* King of Israel, or *Iosaphat* king of Israell: we should with the *Massorites* note the strangenes, that *Israel* is put for *Iuda*: and checke the *Rhemist*, that marking that title in *Achaz* but not in *Iosaphat*, rageth against

Succession of rare godlie men, all Babels raign prooue all babes who thinke that all copies in so short time could be corrupted or a nie one lost.

Mardochai was captiued, whiche thei that denie may see heere what thanks Christians and Iewes wold kenne them, 1 Sam. 20. 8

Enochs speach and Michaels wer framed Rhetorically of Ebrew DD. from Moses short speaches: the like wherof is yet in their cōmentaries Talmud rabbi Nathan, & Midras Debarim.

2 Chro. 28. 19.

2 Chr. 21. 2

against the text as though it had bene corrupt and would therevpon draw vs from Gods worde vnto a Church, and *to Rome* by whose policie Christ was crucified: while they runne from mischiefe to mischiefe. The like care must bee vsed for the newe Testament: and more iudgement: because Christians tooke not the like heede: as not being in equall daunger. Heere we haue committed grosse faultes, blaming most learned speaches. For example some shalbe brought: *The holy Ghost in Greeke speaketh thus: Iacob dyed in Egypt, and the Patriarches, & they were caried to Sychem: And they were put in graue: That which Abraham bought for price of mony. That from the sonnes of Emor of Sychem.* Heere the Pronowne *They*, the close repetition of the Pronowne, *That*, and omission of the copulatiue, vsuall in Prophetes, rare in common speach, caused vs to amende the holy text: to leaue Iacobs buriall vntold, who yet was principall in the narration: to say that Abraham was put for Iacob: and to falsifie the buying *For price of mony*: as though Iacob had bought his plot for money and not for Lambes, as the Greeke translation expoundeth Iacobs price. *Keshita* is translated Lambes in the Seuentie: whose translation for common wordes, the newe Testament checketh not, but followeth most exactly, and infinitely: So that we may well know, that Saint Luke writing in Greeke, meant the graue that Abraham bought for price of money: and that wherein Iacob was buried: and not that wherein the Patriarkes were buried. Whereby there can be no colour, that Abraham in the text was put for Iacob: but in the whole sentence the Translatours dealing weakened our strength, & disgraced the grace of holy synceritie. That the simple may better vnderstande what I blame, you shall haue the translation vsed of vs, which marreth the Greeke: and the annotations vpon it, which condemneth that which God cõmendeth vnto vs. And I hope no man of grace wilbe angrie to haue Scripture cleared, nor

Strange sayings vppon rare occasiõ make Rhomistes and Rhemistes blaspheme, whereby all their skill in scripture is soone seene.

Ebrew elegãcy strange in other nations, but ful of effect, by the Prophetes very pithy shortnes made vs blame speaches moste witty & far from corruption.

Gen. 33. 19 Ios. 24. 32. Iob. 42. 12. and is no more vsed in Ebrewe, and the 70. were borne in the end of the Ebrew tong, the eldest & best warrat for translating.

not vexe me any more with graue Fathers. If they that blame haue anie grauitie or drop of grace, they will wishe all men disgraced, rather then one syllable of Gods worde. And they who must cõfesse vnskilfulnes, shall not doe wel, vnlesse they willinglie doe yeeld vnto the trueth, and loue the honor of God more then their own: and make it plaine vnto the people: that the booke which we call the Bible is the Hebrewe for the olde, the Greeke for the newe: and translations are but so farre as they are true and exact from the originall: and without hinderance may and must bee examined by the other: yea where they are blameless and syncere, by the originall their clearenes and authoritie must aye be strengthened by the Ebrew. Thus the text standeth: *And Iacob dyed both he and our Fathers, and were caried ouer into Sychem, and layde in the sepulchre that Abraham bought for money of the sonnes of* Emor *the sonne of* Sychem. Here appeareth an errour: for Abraham seemeth to *bee put in the Text in the steed of Iacob, for Iacob bought the sepulchre of Emor, and not Abraham, who bought before a fielde of Ephron.* You see the text, and the note: whiche if wee all would graunt currant, then would the papistes earnestly triumph, that we Protestantes confesse the text to bee corrupted: That will I neuer doe, while breadth standeth in my brest. I beleeue that I shall soone finde some hundreth thousands in Englande, that will no more turne the sword with *Stephanas* against their owne heart, after sight how their case is well if they knewe their owne good things. Saint *Stephen* speaketh in his most heauenlie Oration other wisedome of exact skill, yet blamed of great men. *Vr* by him is in Mesopotamia: and his deadliest enemie *Barbinel*, doth therein defende him full learnedly: but we commonly seeke qualifications vnartificiall, whereby a Turke or Iewe would say that we made him but a lier. Saint *Stephen* sayth, that Abraham was brought by God from *Charan* after his fathers

The text all translated. Acto. 7. 16.

The note vntollerable.

death: but we make the ſpeach vttered *Gen.12.1.* to be ſpoken in *VR*, a calling as wel of *Therah*, as of *Abraham*, yet *Moſes* order of ſpeach defendeth: who ſheweth that *Terah* died in *Charan*, vpō whoſe death he endeth his § ſection, to make a ſeparation full and abſolute, from the matter following of Abrahams calling. *Philo* the Greeke Iewe (vnlike the late malicious) is fully of Stephens minde, and ſheweth that opinion, to haue bene then generall. But Iewes malice being increaſed, ſhuffled the promiſe made to Abraham, into three ſcore yeares of *Terahs* life: ſo to obſcure all the matter: as not being Abrahams peculiar, in *Terahs* life time. Saint Stephen his Angelique tongue might haue holpen here, but that we pervert his wordes. Yet I am not to ſpeak much here of this matter, becauſe this poinct toucheth not corruption of text: vnleſſe we vrge that our ſhufflinge of Abrahams promiſe into *Terahs* life, and tranſlatinge thus: Gen. 12.1. *The Lord had ſayde vnto Abraham, get thee, &c.* being referred vnto his calling from *Vr*, prooues the Peraſha or Ebrew ſection very vnfit, in the middle of a matter: as doubtles it ſhould be moſt vnfit. So, this ſpeach may properlie belonge to the writt and letter. But this matter doeth moſt touche the ſecond poinct, of making ſcripture falſe by ill tranſlating, rather thē blameth the text. One place more hath the holy martyr, as Saint Luke did penne it, where ſome blame the writt, and moe can not tell what they may ſay of it. Saint Luke Act.7. maketh Iacobs familie to be of ſeauentie fiue ſoules, whereas Moſes in Ebrew hath but ſeauentie. And an Arabique tranſlation, written (as none are yet printed I trowe) brought vnto me from the Indianes, hath but ſeauentie ſoules. Here is matter for a ſkilfull tranſlatour to worke vpon: to defende and cleare Saint Luke, and I deeme it will not be hard to doe. For thus the caſe ſtandeth: The Septuagint adde vnto Moſes Perſones, fiue to Ioſeph (vnborne when Manaſſes and Ephraim were but ſeauen

The Peraſhah in the Law is a ful ſeparatiō of matter, whi che may not be confounded,

How 70. in Gen. 46. & 75. Act. 7. be reconciled without blame of copy.

By my learned friende M. Phil. Nicols beeing at Carthagenaes ſurpriſing.

ſeauen or eight yeares old, at Iacobs comming to Egypt) a ſonne and a grandchilde to Manaſſes, Machir and Gilead: to Ephraim two ſonnes, Sutelah and Tahan: with Sutelahs ſonne Eden: all theſe, fiue: & accordingly doe they ſumme all, to be ſeauentie fiue ſoules. Great reaſons moued them: which fewe wordes can not make plaine. Saint Luke writing in Greeke, was to followe the Greeke: though Saint Stephen ſpake as the Ebrew ſtood. And the Arabique tranſlatour, that folowed the Ebrew in a neare language, which ſhould be conferd with the Ebrew, not with the Greeke in Gen. 46. ſhewed a profoũd iudgement: regarding as Saint Luke did, nations weakenes, whereof vnto this day fewe knowe Saint Lukes minde, though it be not darke, if wee had looked vnto the Septuagint. Like vnto Saint Stephens abridgement of old large ſtories commeth Paules oration, Act. 13. where he reckoneth the nineteene Iudges, thirtene defendours, ſix offenders, all their times, as they in troubles ruled and dated two at once, yeeres after a ſorte foure hundreth and fiftie. So it is moſt exactly after Saint Paules ſort of reckoning: and ſo *Ioſephus* reckoneth the Iudges yeares: when for the 480. 1. King. 6. 1. he maketh 592. yeares. Here the *Rhemiſtes* marre the text: and the whole narration: neither bewe faultles, who for yeres but 339. propre, ſay about 450. the hundreth and eleuen of the oppreſſours nothinge augmented the worldes age: therfore in proprietie 450. can not be ſaide: *about 450.* and in a kinde of ſpeach it was exactlie ſo, and not about 450. And theſe examples may bee ſufficient to ſhew a Tranſlators care for defence of the text. Many are ready frõ both Teſtaments. One kinde I can not paſſe ouer, which Daniel hath in two examples: where but for the *Maſſorites* Bible, the common copies would cõtinue errour. Daniel turneth the notation of a Chaldean kinges name and his owne Chaldean name, into cleane contrarie ſignifications, by tranſpoſing one vnſounded letter: *Belis*

A phraſe Act. 13. true in 450. whiche properly is but 339 and lappeth al one book and 19 places in one ſumme.

The Maſſorites only kept Daniels copy pure: twiſt in Dan. 7. and 8.

the authour of wealth: and Bel is a fyre of sorrowe, these are cleane contrarie, as darknes and light: sinne & iustice: idols and the throne of God. The like is in Daniels Chaldean name: *which breaketh out a fyer of sorrowe*, from Gods fierie throne against such as held *Bel a protectour of store & treasure:* Vnlesse we ioyne both the Great *Venetians* Bibles, none printed will here giue a Translator that which he must performe, right writing for notation: in the former name. But in Daniels Chaldy name the text in *Plantines* Bible is syncere: marking the difference of it Cha. 1. and Chap. 10. And this poinct onely being so full of wisedome in Daniel, should mooue anie wise nation to peruse their translation, though it had no other imperfectiō. The matter is a pearle, and an holy thing: where hogges and dogges shall see no peace of the heauenly Ierusalem: and such as cōtemne this matter, wilbe no better in Daniels eyes: whose rare commendation from men, and Gabriel, is for vs, not for him selfe.

a Care: that the Translatour brede not a lye.

The next labour to this, no better obserued of vs, should beware making vntruethes in turning the Bible into our tongue. The like harme cometh by notes that would make the word false. I would that examples of lesse plentie were in this kinde: though their store may stirre to cure the soare. And first for no lesse then the third part of the worlde, touching *Iaphet* our Father, we stayne his birth-right: when our trāslation maketh him yonger thē *Sem*, *Gē. 10. 21.* where *Sem* should be brother to *Iaphet* the eldest. The record of yeares, the situation of the wordes, the Greekes vniuersall consent vnaltered in any of their translations knowen, the preualent consent of Ebrewes, for the most that way, & noted in *Chimehi* the King of Grammarians in *Gadal*, the custome that God preferreth not the Eldest to be Christ his father: these and such things should haue caused to lothe, not to follow the vulgar Latin. For as a dead flye putrifieth

Sem falselie translated the Elder brother to Iapheth.

a boxe

a boxe of precious oinctment, ſo one ſuch overſight doeth vnto an whole booke, and is a thorne to the ſide and eyen. An other thorne pricking the hart of good Ioſephs fame, is in Gen. chap. 44. ver. 5. by not marking the plaine and exact proprietie of the Ebrew, touching Ioſephs ſiluer cup. *Is not that it, in which my Lord drinketh: and for which he would ſearch throughlie.* So the wordes in their firſt ſignification meane: ſo olde Onkelos tooke them: ſo the ſence is ſenſible. And againe in Ioſephs ſpeach the ſame is alike: *Know you not that a man as I, can ſearch throughly?* But we haue in our beſt: *Is not that the cup in which my Lord drinketh, and for which he conſulteth with prophecies*: or, *in which he prophecieth.* And what mā would euer ſpeak ſo ſenſeles. There the note goeth thus: He went not to the coniurers for any matter: but this is ſaide by diſſimulation, to increaſe the crime. So verſ. 13. *Wote ye not that ſuch a man as I, doe conſult with propheciers.* This ſpeach had no witt, leſſe religion: howe ſhould they think it: and why ſhould he boord with edged tooles, to fauour witchcraft? There our note hath theſe wordes: *Though he did not the thing: he ſhould not haue nouriſhed the opinion that he did ſo.* Thus we ſlaunder the holy Ioſeph, and vexe our ſoules about coniuringe and ſorcerie, where the ſpeach is plaine. For *Nichaſh*, the terme that cauſed doubt, ſignifieth firſt, *to try out, or finde out*: and in that ſenſe Laban vſed it to Iacob. And in a ſecond ſenſe: *to ſearch too farre*, as by curious artes. Now they that would looth blottes in a fayre picture, ſhould much more loth blottes and wrinkles which our drowſines bringeth vpon the ſtorie, whiche the ſpirit of Grace hath penned in moſt heauenlie beautie and facilitie, as of purpoſe alluring all to looke on, and to ſtudie it: and to enter into the open porch of the Bibles temple. But we make an hedge of thornes to ſhut men out, whence we can not gather figges and reaſins: but many doe gather prickes to anoyance of ſuch as tender the ioyance of Reli-

Sēible wits ſpeaches turned to witchcraft or extreme folly.

Ioſeph ſlandred, badly.

gion. Such thorny dealings muſt looke for that euent that *Dauid* in his laſt ſpeach tolde, That they may not bee touched, without iron or ſhafte of ſpeare: but beeinge as thornes muſt bee burnt in their place. The honny in the honny-combe, or the hidde Manna, will not ſoone bee founde in the Prophetes languages, where the ſpeache is worſe then any Heathen would ſpeake. And theſe ſtaynes Geneſis had by vs: being whiter then any ſnow in the originall, and a goodlier body of ſtory, then any *Apelles* pencill could paincte for a fayre Lady. In Exodus one poincte hath longe troubled many: and at the laſt deceyued our Biſhoppes, to ſett in the argument a ſtarr vntrueth, which ſhould cut, as it were, all Moſes in pieces. And hardlie can a man finde any parte of the Lawe, where an hiſtorique errour would more diſturbe. The place lyeth in *Exod. 12. 40.* Theſe wordes we make to be the text: *The dwelling of the children of Iſrael, which they dwelt in Egypt, was foure hundred & thirtie yeares.* The fault was not ours, but the Papiſtes, that brought it into honour: and ſome Greekes, at whom I marveyle: ſeeing the Septuaginta cleared the ſenſe by a large paraphraſe, and the moſt of their owne had gone aright. And yet the fault was ours, that in a matter of ſuch infinite helpes as be for the trueth herein of Ebrewes, Greekes, Latines, wee would daſh all Moſes authoritie: and that ſo manifeſtlie, as to ſaye in the argument thus: *They dwelt in Egypt foure hundred and thirtie yeares.* Moſes knewe that his Ebrewes would thus vnderſtande him: *The peregrination of the children of Iſraell, whiche ſoiourned in Egypt, was foure hundred and thirtie yeares.* The Lawe beeing ſpirituall, regarded Chriſt promiſed to Abraham, who therevppon left his countrey: which peregrination alwayes concerned Iſraell, and therefore is called *The peregrination of the Children of Iſrael.* Moſes teacheth in *Cohath*, who was with *Iacob*,

and

and liued 133. yeeres, and his sonne *Amram*, who liued 137. & his own 80. all 350. that *Israel* could not be 430. yeeres in Egypt. Here *Genebrard* willing to defende the Latin rude translation, sayeth that Moses might omitte some of his Ancestours. He that speaketh so, hath his conscience burnt with an whot yron. What Ebrewe, Greeke or Latin, thought Moses any further then the seauenth from Abraham, and to what end and purpose should hee cast all his Aunce-stours yeares vp to Adam, if hee omitted any? Or howe could *Iocebed* his mother be *Levies* immediate daughter by our foure hundred and thirtie yeares? And so in our Lordes house: where *Ezron* came with Iacob: howe could *Ezrom*, *Aram*, *Aminadab*, and *Naasson* fresh at the comming from Egypt, drawe in succession foure hundred and thirtie yeares? Thus, Saint Matthewe and Saint Luke for our Lordes Fathers, with *Ruth* and first Chron. and Moses in families infinite, should bee disgraced. Againe, Saint Paul the Apostle of IESVS Christ, should lose his authoritie, who from Abrahams promesse of Christ elder then Circumcision vnto the Lawe, maketh it but foure hundred and thirtie yeares. And that our owne Bibles note obserueth vppon Genes. Chap. 15. very well. So it must needes bee a great fault, to crosse our selfes and all holie authoritie, and all the best of all sortes, in so large a storie, drawing infinite absurdities vpon a ground of one.

Genebrards pieuishnes: who yet professeth great Ebrew skill.

The Septuaginta expresly telleth what peregrination of Israel was meant: euen *theirs and their Fathers*, repeating it, *Theirs and theirs Fathers in the lande of Chanaan and in Egypt.* And this their doeing is euident in the Greeke tongue vnto this daye. Moreouer, both the Talmuds in *Megilab* recorde this their paraphrase. Wherefore a translation disturbinge all, must not bee defended, howe so euer *Genebrard* and *Adricomius* bringe in theyr Chronicle all the worldes

The 70. paraphrasinge for plainer.

worldes age to this errour. Iewes would ſkoph ſuch Ebrewe profeſſours: that marke not how fables are made of purpoſe vpon Moſes phraſes: that childrē ſhould better marke them. Thus a Rabbin is feined in the *Talmud* to reaſon afore great *Alexander*, againſt *Egyptians* complayninge that Iſraell robbed them & requiring reſtitution. The Rabbin obiecteth the text as an vnſkilful man would take it: the dwelling of the children of Iſrael in Egypt ſervantes there was 430. yeares: and all their ſpoyles were little enough for ſo long ſeruice. This fable made for ſkil of phraſe wil make vs ſimple, if we be in deede babes. Now ſeeing Iſrael multiplying like fiſhe, had of 70. but about ſixe hundred thouſand ſtrong men, how could that be a miracle in 430. yeres ſpace. Abraham fought with many kings, about 430. after three *Sem*, *Cham*, and *Iapheth*, left the Arke: and thoſe kings had many: infinite moe were on the earth, of great troupes: So that by our verſion ſixe hundred thouſand abſurdities would folowe. And furthermore this one thinge ſhould be ſufficient to vrge amendement, that none of our nation reade that, but are deceyued or grieued: and weakened in zeale to religiō. Wherfore they muſt lay their hand vpon their mouth, that ſay, The Queene will not haue the tranſlation bettered. Her Maieſties footemen knowe that ſhee ſent an othergates worde to Sir *Frauncis Walſingham*, euen to conſider of furthering the matter: and Biſhop *Elmer* the beſt Ebrician of all the Biſhops, was very earneſt with my ſelfe to take the matter in hande: and deſerueth this mētion for honoring Gods word. Now that the good, of Bibles (which truly deſerue great cōmendatioñ, though not of abſolute perfection) bee not in any parte hindered, which lightlie are not faultie but where Papiſtes erred before, I will rather touche obſeruations which falſifie the text, and make men to holde it corrupt. And firſt this taken from papiſtes: In the yeare 1572. Adam liued two hundred

Notes belying the text.

and

and thirtie yeares, and begate *Seth*: wherein Moſes had omitted one hundred yeares. Doeth not this make Moſes a liar? Can one vndertake to tell a mans age, and put 130. yeares for 230. and not lye? And if Moſes omitted it, who knewe it? The teacher of Moſes was none other but hee which meaſureth the waters in his fiſt: peiſeth the heauens in his ſpãne, holdeth all the duſt of the earth in an half-pint: weigheth the moũtaines in a balance: and who could teach him, howe to haue inſtructed Moſes better in the waye of knowledge? When ſuch perverſe & crooked notes, diſannulling that which Gods letters ſpeaketh, come before our Bibles as a furtherance of the ſimple, what marveile is it, if blinde guides leade the blinde into the ditch? Infinite ſtore of ſuch hath the ſame introduction to the Bible, enough to entangle all that beleeue them, & to make the Bible ſeeme vnexplicable. One gentleman of the North complained to me, how that paynes entãgled him. Such erroneous paynes ſhould be openly cõdemned, and not ſolde but to the learned, that can iudge of vntruethes. Touching the 230. yeres in what daliance with prophane Heathen the 70. feigned not one hundred onely to Adam, but 1250. more vnto others many vnto *Nachor*, I haue ſhewed at large in a treatiſe of *Sem* or *Melchiſedek*, and in my litle booke of long paynes, ſhewing ſcripture conſent. And I iudge this a Tranſlatours duetie, to ſhewe the right meaning of old hid doeings, whiche by miſtaking blame the holy letters. An other Table of no leſſe poiſon pretending to reconcile Saint Matthew and Saint Luke, is prefixed to the newe Teſtament in our great Bibles: which I blamed in print ſharpely, and ſince it hath not bin printed: but thouſands enough to poyſon an whole nation, were ſolde afore. That table firſte denieth in effect ſix places where *Achaziah* is father properlie to *Ioas*: while it endeth *Salomons* houſe in *Ioas*: caſting downe ſix teſtimonies of him whoſe worde made all the frame of nature too

Moſes made a groſſe lyer by blaſphemous notes.

A wicked table ſold in the harte of our Bibles, diſturbinge all the Bible moſt ſhamefully.

ſtande. That bible would flee in a ſtorie that needes muſt ſpeake properly vnto a ſtraunge vſe of wordes: but comon reaſon ſhould haue taught, that a ſtrange kinde of ſpeach is not often vſed in one and the ſame matter: niether may it be vſed, but where the narration was cleared afore. *Ezra*, when he penned the Chronicles from the plain ſtory of the Kinges, vſeth termes in rare elegancie, and hard: but for the matters familiaritie; when he name th the ſix & thirtie yeres *Malcuth Aſa*: when *Aſa* had not paſſed ſeauentene in reigne, Nowe *Malcuth* being kingdome or reigne, and the time agreeing with ſix and thirtie yeares from *Iudahs* kingdome, parted away from *Ieroboams*: the matter telleth what *Ezra* meaned: and his round ſumme from many particulars, in a narratiõ knowne, had great clearenes. Whereas the kings ſtorie might not haue bene penned at the firſte ſo. Nowe, where in a carefull narration of longe diſcourſe, *Ioas* commeth ſonne to *Achaziah*, ſaued by *Achaziahs* ſiſter at an yere olde: and after a tyranny of ſixe yeares, at ſeauen, is made king: the denying of ſonages proprietie here is nothinge leſſe then to make a flat lye: and for ſix places of one tenour a ſixfold ſtumbling againſt the holy Ghoſt, who hath planted in mã a ſpirit that ſhould teach him knowledge: againſt which they that ſtriue, ſhalbe condemned of their owne harte. In an other place *Ezra* vſeth *Ben* very elegantly. For it ſignifieth *Sonne*, or *Belonging too*: and that in great varietie. So *Achaziah* is *Ben*, a ſonne of twentie two yeares, when his father died at fourty. Now when *Ezra*, ſhewing how hee came of *Athaliah* the daughter of *Omry*, properly daughter to *Achab* (but he nameth *Omry*, to call the reader to conſider his purpoſe for *Omries* kingdome: whoſe kingdome at *Iorams* death, ſtood fourtie two yeares, layd downe by manie parcels in the kings, & often Synarchies) when *Ezra* the learned ſhewing the troubles of all this kingdome, ſayth: *He was Ben of fourty two yeares*: the terme left his firſt ſignificatiõ, for

Ben vſed elegantly in a borrowed ſpech: Whiche thei that ſaw not, diſturbe by one errour all the holy ſtorie.

for his vsuall in a trope: *Affected vnto*: or *Belonging vnto* the famous two and fortie yeares. This dealing in *Ezra* declared not onely his owne readineſſe in the ſtorie, but alſo his nationes common readineſſe. They knewe well that *Ezra* could not haue from God any authoritie to check Gods former authoritie: nor yet to ſpeake any thing but that they might iudge off. And doubtles he would ſpeake as they at the firſt might allowe: and the blinde acquainted with the Scripture would not ſtumble. And ſo the ordinarie Commenter in Ebrew *Ralbag* playnneth all vpon this: *Two and twentie yeares old was Achaziahu when he reigned: and one yeare raigned he in Ieruſalem: and his mothers name was Athaliahu the daughter of Amri king of Iſrael.* Therevpon *Ralbag* writeth letters that ſpeake thus: 2. King 8. 16. Marke that 2. Chr. 22. it is ſaide: *Ben of two and fourtie yeres. And marke that his count in the Chronicles was not of the birth of Achaziahu, but from the time of the ariſing of the kindome of *Omri. And becauſe he was of his ſeede, it befell him that he was killed with the king of Iſrael.* And thus goeth the ſumme: *After thirtie and one yeare of Aſa, Omri raigned ouer all Iſraell: and raigned after that, ſixe yeres: and Achab his ſonne twentie two, and Achaziahu two yeares and Ioram came to the twelueth. Beholde then the two and fourtie yeares of the kingdome of Achab.* And for *his mothers name was Athaliahu the daugter of Amri: that ſheweth the reaſon of his phraſe. For ſhe was properlie the daugter of Achab.* Thus the Rabbine ſheweth, howe *Ezra* expoundeth the Kinges ſtorie for *Amries* daughter, being properlie *Achabs*: leauing the propre time as vnmoueable as anie rocke: and for memory bringing many parcells to one ſumme. And therein muſt a Tranſlatour be ſo fullie ſettled where propertie can not be altered: as carefull, to allowe and followe the trueth of the Ebrewe copy. *And if the Lord tell ſixtimes, that *Ioas* the King was ſonne to *Achaziah*, tables pretēding to reconcile Saint Matthew & Saint Luke, breaking of Salomons houſe in *Achaziahu*

Ben is ſonne or beloging vnto, or affected vnto, in ſundrie ſortes.

* Amri and Omri I doe vſe for the ſame: as he is tranſlated by A. & O.

* Pretēce of reconciling, breding endles variance, is moſt dāgerous, againſt truth of holy ſtorie.

ziahu: and bringing *Ioas* to *Nathan*, though Europe embraced them, and our Bibles bare them in their harte afore the holy Gospell, yet a sounde Translatour must loth them as a leprosie. How circumspectlie we haue done heerein, we should consider, to abolishe with publique authoritie, our ouersightes and vnskilfulnes, mother of lothing all religion. Many that finde vs rawe in matters of plaine storie, the grounde of all, and sett before our eyes, will lesse thinke that in matters of collection and plyable affection of argumentes, and things of the worlde to come, we should be of any sound iudgement. And Christians should not be as the *Athenians*, whom *Demosthenes* taunteth for being like doggs that bite the stone flong at them, and not the flinger: blaming not the authours of the fault, but the tellers what is committed. The wise will alwayes loue vnderstanding: as the wicked can not abide it. This table poysoning all simple that vse it, maketh the fathers of our Lorde all these, *Symeon*, *Leui*, *Matthat*, *Iorim*, *Eliezer*, *Iose*, *Er*, *Elmodam*, *Cosan*, *Addi*, *Melchi*, *Neri*, who was *Salathiels* father, the table maketh all these to be the Kinges from *Ioas* to *Iechonias*. A greater matter of storie could not be, then our Lordes right line: neyther did *Iulian* with *Porphyri* take Christians euer so tardy in any their imperfections, as that they confounded the Gospell by ignorance therein. And * Iewes obiected vnto my selfe, for this forged table, our badnes, their gladnes, (for they knowe it full wel) that by our Euangelists none could proue that Christ came of Dauid. And they seeke no more to disturbe all Christianitie, then to haue *Salathiel* naturally *Iechoniahs* sonne. For, then Christ must come of *Salomon*: and all Saint Lukes Gospell, and, with all, Christianitie fayled. And Christ should come of the worst that euer could bee: who commeth of none vnfaithfull. He should come of *Iehoiakim* that burnt Gods worde, and killed a Prophete: of *Manasses* the sawer of *Esai*, of *Achaz* that fyered to Deuils

Dan. 12.

Luke 3 30.

* Mine answere to thē will come anone.

ulls his owne children: of *Amatziah*, in religion an *Edomite*: and of *Ioas*, that killed *Zachari*, as *Cain did Abel*: of ſuch, the ſhame of the worlde, the King of glorie ſhould become king of the Iewes, the prayſe of GOD among men. Though we ſee how careſull God was to commend *Rahab* in the olde and new: leaſt her yong lyfe ſhould ſtayne the line: to commend *Ruth*, equall to *Abraham* for leavinge Countrey, kinsfolke, and fathers houſe: to commend *Bathſhebah*, Pro. 31. leaſt ſome inferioritie of faultes ſhould not ſuffer her to match the beſt. Such cõmẽdatiõ was needfull.

The ſuſpected in dignity haue glory from God: that Chriſts line ſhould bee holden to haue none baſe.

Moreover, the counſell of God was to leaue *Salomons* Kings to their owne race, that Dauids Throne might bee holden a Celeſtiall and not like the foole *Roboams*: and the Kinges pronoũced to eternall life, Dan. 7. ſhould not ſoone be brought from this rowe. Dauids laſt ſpeach gaue an othergates warning: that his houſe would not be right with God: and that God had otherwiſe made ſure the couenant. But wee looke not to the rocke of trueth, the ſtraite proprietie of Gods worde, both for cõtinuing *Salomons* houſe, while the holy Ghoſt did in narration of ordinary playnes, that might admitt no trope continue it: and again to finiſh it, when God ſweareth and cryeth thriſe to write the ende of it, *Ierem. 22. 30.* A confident learned Tranſlatour, would not beleeue all the worlde, that *Iechonias* had naturall children after Gods oath and three-folde charge to the contrarie. So this table daſhinge all authoritie, trueth, ſtory, olde and newe: breaking off againſt a ſix fold teſtimonie, tranſſubſtantiating eleuen or twelue Kings into an other Line, breeding aboue a thouſand groſſe lyes, by ſhufling two & fiftie with 18. perſonages: and 18. into them: continuing a ſtocke againſt an othe and threefold charge to end it: and that for a kingdome, whoſe ruine al the earth was to marke, for a better kingdome, this table by ignorance of Scripture ground hath hardened Turkes: whoſe ſworde the worde

Kinges named Kinges of eternity Da 7. afore they were borne as they were in Math: the ten to Ioſeph,

would haue turned to our good: hath hardened Iewes to despise the ioyance of the Gospell: hath weakened Papistes to thinke the Gospell and Scripture vnexplicable: hath weakened euen our selues to burst out into haynous notes, and barbarous rage against the openers of the trueth. For thus goeth our *Genevas* note vpon Iere. 22. 30. *Not as though he had no children, for afterward hee begate Salathiel, Mat. 1.* If we know not when a writer must speak propre, or be counted a lier: and when wordes may bee taken in freer vse, to great grace, we haue not settled our groundes of studie, for translating. The first penner of the matter and all writers of it must vse all certen and sure plainnes, vntill all doubtes be remoued. And so the Kings storie is most exact: The abridgers grace standeth in short speache: with close helpes to call vnto the larger declaration. When *Aggei* and *Zacharie* had cleared *Ieremies* prophecie, that *Zerobabel*, who fanned *Babels* golden head was not of *Iechoniah*, but of *Nathan Dauids* sonne, then *Ezra* more freely bringeth in speach of the kingdomes right, *Zerobabel* to be *Iechoniahs* sonne: but with two close warninges: for first he maketh the Vncle *Zedekias*, sonne: as folowing in the kingdome: at *Iechoniahs* removing: next, he sheweth howe *Iechoniah* was strait-prisoner, *Assyr:* when he made *Salathiel* his sonne. And so the Thalmud taketh *Assyr*, in *Sanedrin*, for an adiectiue, bound, kept vp, and harde kept. And *Seder Olam Zuta* telleth in Catalogue of *Iechoniah* for sonage and fatherwood: *Dibberu Abothenu:* our Fathers did speake so. And heere the force of trueth is mighty. The Rabbines knowe, that if their people knewe Solomons house to be ended, their hope of a *Pompous* kingdome were gone. Therefore they make this one of the articles of their faith: To deny that Messias cometh of Salomon: is euen to denye God, and so all his holy Prophetes. And to Ieremy they say: That *Iechoniahs* repetance altered Gods oath. But they haue a sure true rule, that Mo-

Some of Poules and S. Paules Cretes knowe.

A singular graunt of Iewes for S. Mat. cha. 1.

ses

ſes owne repentance could not alter Gods ſentence pronounced for an outward puniſhment. Moreover, his thirty and ſeauen yeares impriſonment cutteth of all opinion of repentance altering Gods dealings. Then the Talmud and Rambam ſay from their fathers: that captiuitie reconcileth. Their owne millions in 1500. yeares experience, daſheth all that opinion. Touching Saint Matthew, he knewe as well as Saint Luke, that *Salathiel* was of *Neri*, and the nation all generally knewe that: and then none of his nation would miſtake him: and hauing in hande to ſhewe howe Chriſt was king of the land promiſed to Abraham, reigned of Dauid, at the which fame of king, *Herode* feared: hee was to follow the phraſe of his natiõ, which termed the heyre, ſonne, as vnwilling to let heathen know the line to be broken off: knowing why *Ezra* did ſo before. And all nations would commende that ſhortnes. Thus the Table that ſtayned our Bible, our religion, our nation, convicted, I trowe ſufficientlie ſhould ſtirre better looking to our taklinges, vnleſſe we meane to make a ſhipwrack of all fayth. I hope I haue baniſhed it, from beeing anie more printed: though I can not call it in. But nowe I muſt returne to handle more at large the place of *Ezra* 2. Chro. 22. And I muſt craue leaue here for a long ſpech: as *Homers* warriers, *Diomedes* & *Glaucus* make afore they fight, for the matter here is rare, precious, golden (in golde of all Ebrewe termes *Cethem*, *Paz* & other terms ful goody of gold) which knitteth all nerues of Dauids houſe in due vſe of motion: and all from Moſes to our Lorde. I muſt ſhewe howe to hinder all this treaſure & ſtore of good, vnhedines marred that rare wit of *Ezraes* purenes: labouring of purpoſe to make famous the forty-two yeres of *Omries* houſe: Full of calamities ſix ſeauens of yeares: and drawing *Iudah* vnto ruine: that *Ioram* kild his brethren, *Achaziah* was killed in his firſt yeare, the Kinges Line in *Salomons* houſe, but *Ioas*, was rooted out: and hee ſtrang-

eight termes of golde in holy Ebrew, wherof Cethem & Paz ſeune termes of Ophir & Vpaz: and if we knewe where golde is ſo called, there wee might deeme old Ophir and Vpaz to be,

ſtrangely kept,and *Athalia* reigned: that after ſix ſeauens of Calamities in *Omri*,& that kingdome ended: *Iudah* ſhould begin their ſtirres in the ſeauenth ſeaue, & hold it throughlie: when ſuch a wicked broode of *Iezabel* reigned in *Iuda*, that God killed three: Leproſed the next: plagued the people and Kings ſtocke: left the good *K. Ezekias* long ſonneleſſe, ſhewing how vnwilling he was to continue the kingdome: left *Manaſſe* to ſhed blood, calling (as Abels) for Babylon-puniſhment,and for ſome taſte,carieth the King thither: killeth *Amon*,& telleth *Ioſias* plainly of captiuitie: and by *Sophonie* of paying his ſonnes: priſoneth *Ioachaz*, giueth *Ioakim* the burial of an aſſe: captiueth and blindeth *Sedekias*, killeth his children: ſweareth that *Iechonias* ſhall dye childleſſe: biddeth all the earth, the earth,the earth to marke it: that none ſhould think Chriſt the king of glorie,to deſcend after the fleſh of *Iezabel*. Al theſe miſchiefes the Iewes knew and conſydered full well: that the two and fourtie yeares was moſt famous among them: that to be called a Babe of that two and fourtie yeares was to be noted as moſt openly curſed from (as we ſay) his mothers bellie; and if that had bene cõſidered, *Ezra* had bene cleared: and the curſe vpon the later Kings weighed: neither would men euer haue bin ſo ſenſeleſſe,as to haue brought in Nathans houſe,the holy ſeede at the firſt to be plagued, in the firſt yeare of comming to the kingdome, yea and the firſt yeare of comminge into the world. For they that make *Ioas* to bee of *Nathan*, muſt graunt that abſurditie alſo. If the ſwift Scribes readines had bred in vs heedineſſe,al theſe calamities had not made Iews triumph in diſputation (where myne eyes and eares were ten witneſſes) that by our Euangeliſtes we could not proue that Chriſt came of Dauid: If *Ezra* had bene marked *Ieremie* for *Chonias* had bene marked:

Troiaq́ nunc ſtares Priamiq́ arx alta maneres:

The Church had increaſed and not loſt: and the pen had kild

kild more Turkes then our ſworde: and made Iewes to haue made vs better Iewes, the * true praiſe of God. For when the ſtorie is cleared, faith is wonderfull much holpen. And the Perſones bee much to the ſtory. But our ſtrangenes in Scripture exceedeth: neither to vnderſtand by our ſelues, nor to learne by others diſcourſing: nor yet to accompt of weightieſt matters. And in trueth this is a paradoxe double. As *Ioſaphat* little thought that *Iezabels* daughter, at the leaſt *Achabs*, would, in *Achaziah*, ruinate his houſe, that one ſuch matter ſhould ouerthrow the kingdome: ſo ſcholers litle thought that one ſyllable, *Ben:* being vnpropre in the two and fourtie yeres, but ſuppoſed propre: and contrary-wiſe propre in *Ioas* but ſuppoſed in our curſed table vnpropre, ſhould diſturbe all the Bible. Yet, as the little ſparke of the tongue enflameth the whole wheele of the creatiõ: ſo one ſyllable being miſtaken, hath kindled a flame through all our Bible that muſt bee quenched: or the careleſſe *Vc-alegon*, that hindereth ſhall finde a greater fyer from the white iudge in *Daniel:* before whom bookes are opened, which will note all errours. But now, ſeeing I haue, as my entrance of ſpeache ſhewed, many poinctes to handle beſides clearing of the originall writ, or letter: and the bewaring leaſt in our tranſlation or notes, we make lies: I may not purſue our overſightes for theſe poinctes with any further diſcourſe. Here I will ſhewe a litle of a ſtranger: in a man very well learned, and accepted in our ſoyle: to whom I offred conference, and ſent vnto him noted, what I blamed; and anſwere was made, that the Church ſhould iudge. And in milde quietnes I referr it to the Churches iudgement. My blame is, that this Latin tranſlation, for to much curioſitie, ſhrinketh from the plaine vſe of termes, which euery harte will tell ought to haue bene reſerued. I reuerence the learned worke, but

Rom. 3. 29.

Weighty matters among vs are blaſphemed

This was a pardoxe & ſtrange.

A digreſsion to a tranſlation in latin vſed much in our ſoyle, and worthilie for much good, yet herein inferior to ours: and vſed to my check.

mine owne nation more: and thinke my time ſpent this way not the leſſer: to weigh Ebrewes with the Greeks, vntill both agreed vpon a trueth ſenſible to euery harte. For the ſtory of Kings, all their chayne of ſtorie, I muſt differ. Firſt for the chayne of *Iudachs* kingdome: *Ezechiels* three hundreth ninty years: therevpon for twentie two years of *Anarchy* in *Iſrael:* which are ſwallowed vp: and thervpon foure & twentie in the time of *Azariahs* reigne: and therevpon for *Amatziahs* reigne: whereof he would haue full eleven years ſpent in baniſhment: and therevpon the ſwalowing vp of eleuen yeres *Anarchy* which in trueth ſhould be betwixt *Amaziahs* death and *Azariahs* reigne: and thervpon: ſeeing he maketh *Azariah* eight and twentie yeere a lepre: and *Iotham* raigneth after his fathers death in the ſeconde of *Pekach:* being but fiue and twentie yeares old, and raigneth but ſixteene yeres: he twiſe wreſteth the text further then natiue light will ſuffer. In the ſame tenour we, & the French folowing him, muſt wreſtle: whether we ſaye better for *Oſee* that he preached ſeauentie yeares, or they, for fiftie yeares. The ſimple muſt be taught whether is deceyued, otherwiſe they wil caſt off both. So for the ſinne of *Iſrael:* in *Ezechi. 4.* whether *Ieroboams* calues, or ſomewhat in *Salomons 27.* be meant. And herevpon all the autoritie of the ſecond of the Chronicles: howe natiue iudgement can defende it in his ſenſe: and likewiſe whether he ouerthrowe not *Ezra, Nehemiah, Eſter, Aggei, Zacharie,* and puts *Daniels* ſeauens to a plunge, and Mat. 1. and this propoſition: *God hath recorded the worlds age from the creation to the redemption.* Hitherto the Chayne of Iubilees will belonge: and ſuch other matters as will followe in their ſequell. Theſe poinctes muſt needes be named: leaſt fame of ſtraungers drawe vs heereafter to denie our owne good, as it hath done heeretofore: into all the former errours:

that heereafter we may looke to trueth and auncient warrant, ſtronger then any late profeſſours, and examen it before our people be troubled with any new editiō: in which euery one, who will, ſhould haue full ſpeach: for all poincts of doubt. Thus I blame this worke, for novationes not his owne. For bad Iewes invented all this diſturbance of very malice: to breake of the fiue chaines whiche drawe from Adams fal vnto our Lords reſurrection: which where they are knowen all do bring vnto Chriſt. Which though I haue made famous already, yet I thinke it not tedious, to handle them often. For they are a greater ornament to the necke, then any chayne of Cethem, Paz, or anie other the fineſt golde. The firſt reacheth all cleare, as the ſunne, from the beginning of time to the death of Abrahams Father: the authour of idolatrie, in Chriſt his Line, and cauſe of ceaſſing the accompt for particular mens age in that tenour. The next beginneth vpō his death: with a newe promiſe of Chriſt making Abraham heyre of the worlde. From that to the Lawe, Temple, and Salomons death, an other vnlowſable is continued. His idolatrie was worthie to haue that ended: for which his kingdome was parted, and *Ieroboam* did ſet vp calues for Gods: whiche doeing is commonly called, The ſinne of Iſrael. Then Iuda onely is Gods kingdome: and it for honour of *Aſa* is called the kingdome of *Aſa*. That is reckoned by compariſon of *Iuda* with *Iſraell*, in the kings booke; by *Iuda* onely in the Chronicles. And by one ſumme in the fourth of *Ezechiel*: from the *ſinne of Iſrael* vnto an end, where fourtie yeares alſo for an other matter famous, then in action, is full concluded. The preaching of Ieremie in playnnes, dignitie, and fame, doeth make fourtie yeares from his beginning in the thirteenth yere of *Ioſias* vnto the end of the kingdome, & ruine of Citie, and Flames of Temple, and the Arkes deſtruction. The golden Candleſticke with his ſeauen ſtalkes, twoo and

The harme of theſe errours.

Fiue chaines drawn from Adams fall to our lords reſurrectiō: For which a digreſsion here may do good: that none bee ſo hardy as to deſpiſe one worde, as it were a link, touchinge them, leaſt he be found guiltie of diſgracing all.

The ſinne of Iſraell. Ezek. 4.

twentie bowles, eleven Knoppes, nine Flowres, that goodlie worke of *Bezeleel:* that reasted in the shadowe of God, then it was burst: then all Moses Curtines, and all that *Chyram* the kinges of *Tyre*, the Father of *Salomon*, & *Chyram* the *Tyrian* artificer, made to *Salomon:* the one by procuration, the other by trade, all these goodlie thinges left the Temple: and shewed Christ his wrath. Then *Sedekias* lost his eyes, that neuer would see: Then *Saraias*, father to *Ezra*, was killed for badnes in high sacrificehood: the death of whom being in recorde, killeth all comon receyued greke accomptes, thence to great *Alexander*, by *Ezra* one man liuing thither: then *Sedekias* children were killed, the only hope of *Salomons* stocke. And this was a famous marke to ende the third chayne vpon such a famous punishment of idolatrie, and end of Moses ceremonies, poore elementes in deed, that Christ from *Ezekiels* vision full of eyes, might appeare in the ambre light and purenes. This marke was a goodlie piller, at which the thirde chayn might be fastened: as the kingdome of *Asa* beginning was a piller for the other ende. Such famous markes the holy style shoteth at: hauing a fourefold string to the bowe: *Iuda*, *Israel*, both in parcells, *Iuda* sole, and one totall summe. Which chaine if a Translatour breake, as *Ralbag*, *Iarchi*, *Seder Olam*, and others malicious doe: stealing linkes nowe from the one, nowe from the other, he will foure times disturbe all the kinge storie and *Ezekiel:* and shall roove at such dimme markes, for beginning, and ending *Ezekiels* three hundred and nientie yeares: as neuer can argue any golden chaine to drawe the world vnto Christ: but be worse then a cankred wier one, of linkes all broken asunder. And as a good harte would bleede to see the * Second parte of the Prophetes, that of the holy story most fayre printed (with the goodly hedge of the *Massorites*, directing the copyers that they neuer misse) to be cut in pieces, and all authoritie of them

Chyram the Father of Salomon, was not the brasworker, but Chyram the king, whose daughter Salomon had among his 700 as their familiaritie argueth, & Greekes in Euseb. note.

Foure helpes are for the Kings times.

The 390. Eze 4. must be looked vnto in all particulars.

Foure partes are of the Ebrew: the Law: & Prophetes, histo

them for euer aboliſhed: So a good heart would grone and cloſely weepe, to haue the ſenſe of the holy ſtory all chopped as hearbes to the pot. And who ſo euer hath a cleare taſt in Scripture, will thinke that neuer any wormewood made waters bitterer, then ſuch ſenſes would be to the taſt of an *Elin* and a *Iob*: which would iudge by eares as the palate by taſte. And nowe by three Chaynes, as Maiſter *Caluin* marked, no moderate men can miſſe for the time, from ſince Satans fierie tongue did ſett the wheele of the whole creature on flame, vntill the Chaldean *Serpent-race* burned the Temple, the allurement of nations vnto the worſhip of him that made the Temples of the heavens.

rique: Prophetes Oratorie: & Preceptory with them, diſputations and meditations

Yet we alſo haue miſſed

A fourth chaine cometh for Gods enimies: ſhort, as ſhewing Gods lothing to bring them in this draught & cariage, of ſeauentie yeres. And commonly we adde ſome ſeauen linkes of yeares, that ſo *Iuda* ſhould bee ſeauentie ſeauen yeres in Babel: and diſturbe prophecies infinitely. Though in this place the Iewes vniuerſally agree with that which Ieremy ſhould force vs vnto. The fifte chayne reacheth from Babels fall to our Lordes death. This was knowen in the Apoſtles time to all Iewes: and commeth infinitely to be regarded in the new Teſtament. And this one poinct is enough to ſtoppe all Antichriſtian mouthes: that the ſonnes labours haue a better ſtory then that of *Bitias Atlas* ſcholler in *Didoes* court: euen his labour through all ages till Chriſt ſhewed a newe worlde: where all that marke it, ſhalbe as the ſunne in the kingdome of the Father. And this one worke, trayleth infinite heathen almoſt their euery booke, to bee weighed, and founde full of chaffe, voyde of golde, & light as vanitie: being tryed by the holy Bible.

Wee commonly miſſe in the fourth chaine.

wher Iewes agree for our good, we miſſe. Goodly ſkill?

Virgil Æneid. 1.

Nowe, they that graunt a fiue-parted chayne thus to reach, muſt needes graunt that they who breake it in any one place, make all the reſt to be vaine and voyd of counſell: and they that thruſt idle linkes of their owne copper,

Hee that breaketh any link in the Chain drawing to the redemption, doeth marre all the reſt,

be as counterfaiters, and forgers of metalles: and if they drawe the time farre longer then the particulars will beare it out, they drawe into pieces all the body of ſtory: as *Nabucadnezar* gaue in ſentence ouer his *Chaldeans*. This ſtanding thus, I truſt euery man of harte will require in a tranſlatour much care and ſkil for euery one of thoſe linkes, no leſſe then faith and ſkill in a goldſmith: yea and ſo much more as the matter is more precious: though not a ſmall number ſhewe, that they would rather haue the trueth of God to periſh, then former ignorance detected. But ſuch muſt be vtterly cõtemned with as good ſtomaches as they bring. The Iudge that ſitteth vpon the fierie throne can, as all men knowe, and will, as Moſes telleth, pay them home when their foote ſhall fall. And I hope all learned will ioy to haue their good & learned paynes bettered: and ſcoured from that ruſt, whiche otherwiſe would cankre the whole. Now I will returne to touch the worke I ſpeake of, as I ſhewed what Rabbins deceyued it: who to a bad ende of purpoſe, in their owne counſell, this did ſpeake againſt their cõſcience. The obſeruing of theſe matters will breed plentie of dexteritie in the ſtory of the Kinges: whiche, ſome Ebrews thinke that Ierem. penned: as *Ezra* the Chr. In ſumme, thus much I thinke of that learned Latin worke and of the late French edition which followeth it: that in the obſeruationes much iniurie is done to the trueth of ſtory. Examples may theſe be taken. *Amazias* raigned at Ieruſalem nine and twentie yeares, ſayeth the text. The notes check it, that he raigned but ſeauenteene yeares, and liued at *Lachis*, banniſhed all the reſt. *Amazias* was killed, and when his ſonne was ſixteene yeares old, the people of the lande made him king. The notes make him reigne all the time of his fathers baniſhment. The text telleth, that he began to reigne in the ſeauen & twentieth of *Ieroboam:*

that

And heerein are we faultie, ſpecially vpõ Daniel.

Al truly lerned ioy to haue their paynes amended.

that he was then ſixteene yeares olde, and ſo he ſhould bee about foure at his fathers death: and a regentſhip of eleuen yeares ſhould goe betwixt. The notes make him raigne foure and twentie yeares afore that time: that is eight yeres afore he was borne. The text maketh him reigne two and fiftie frō *Ieroboams* ſeauen and twentie. The notes make him then ſtroken with a leproſie & to continue eight & twentie yeares. The text teacheth that *Iotham*, at his fathers death, was but fiue and twentie yeres old. So, by the former note, he ſhould iudge the people afore he was born, three yeeres. The notes, to auoyd that, expounde the text thus: *Hee was fiue and twentie yeares olde when he reigned*, that is, *when he ruled the kingdome in his fathers leproſie: and he raigned ſixteene yeres:* that is, *after his fathers death.* If this had bene done in myne owne nation, I would haue blamed it more largely: But I loth to diſgrace a learned paynes, but for infinite neceſſitie. And our trauels might haue more cleared the regentſhip of *Azarias* and the two and twentie yeares of *Anarchy:* that earthquake of the ſtate, and the ſtyrres called *Iezreel:* and likewiſe for *Ezekiels* 390. yeares, where the French notes returne to the right trueth: againſt their owne particulars. In all theſe errours, wee in a few wordes might haue kept our nation from liking ſtrange opinions. Other matters of this Latin worke for the laſt Prophetes times & *Zorobabels* houſe, I haue written againſt his learned defendor therein: though not here. D. R. whom I name for honors ſake. Hee deſerued great cōmendation for hazarding his fame: whether 2000. yeares errours holden almoſt generally ouer all Greekes and Latines Libraries, could be ſet on flame with a fire of iudgement taken from the holy authour. And, I trow, all of hart and our language, will confeſſe that parte cleared, by my paynes: how ſo euer ſome feared to ſtande to an arbitrement: reported that they had paſſed, as learning

ning would require them and all to determine. Yet hearing what infinite milions were against me: they thought it the safest way to haue all in suspense. But I thought it a duetie vnto God and my countrey, to cleare not only the cause, but all the Bible, by Gods helpe, in our tongue: and to seeke for the next kingdomes helpe, if that labour at home should be blasphemed. Experience in *Daniel* the hardest booke, cleared (I hope) in the very dedication, may shewe how soone and easilie, much holden past hope of achieving, may be accomplished. And now to leaue strangers, I will returne to our owne vpon *Daniel:* where I blame our paines, that while we make two *Nebuchadnezars:* and misse of the Images time, and fourth Monarchy, and ill translate *Gabriels* oration for redemption: and in our argument, Chap. 12. taxe *Daniel* for obscuritie: who hath the greatst plaines that euer the matter could suffer: While this runneth currant, all the Bible will cõplaine that we doe exceedingly darken it. Neither doe I thinke it better to haue the trueth of Daniel hid, then antiquity disgraced for missing. But nowe I haue discoursed more largely of my two first poinctes: then I well may vppon all the fixe following: howe heede must be taken, least the Ebrewe writt or Greeke of the newe Testament bee blamed: and least in translation or exposition the holy booke be pestered thorough vs, with vntruethes: or haue anie one at all. One errour more I would haue spoken off, for a place of Daniel ill translated: but it is to great to bee opened vnto the people: least they want staye in moderation. I did obiect it with sharpnes not the least vnto a scholer of high place, and great recompence for his studie; who tooke it in good part, and sage moderation. And so I trust hee will take all the rest. Such affection will cause him selfe and others, some great reast, which little medling bredeth.

It is better antiquity were disgraced for missing then the trueth of Daniel should bee hid.

The

The third care in a Tranſlatour, which ought to bee, as that perſon which *Nebuchadnezar* ſawe by night, watchfull and holy, is, that, in ſpeaches of the Prophetes, where the holy ſervantes of God ſpeake of purpoſe termes doubtfull; where the prophane would otherwiſe ſkoph or perſecute: there the true cleare light with full warrant be kindled in the tongue vſed of him. If he write for a nation that profeſſeth the trueth, and not for prophane *Lagidæ*, as the Septuagint: who liuing in thoſe ſtyrres of the iron & clay legges of *Daniels* image, not cleauing togither, and of the warres of *Selcucidôn* and *Lagidôn*, which the Angell vttered vnto *Daniel* of purpoſe in harde phraſes, for the Iewes ſafetie: they, liuing in theſe very times, had croſſed all the Angels wiſedome: if they had opened vnto their prophane hart that which Gabriel hid for their good. But our caſe now is nothing like theirs: in chriſtian kingdomes. Wherefore a Tranſlatour ſhould aboue all thinges be ready in all Scriptures where ſuch hidinge of the minde is vſed.

The thirde care: for prophecies ſpoken in doubtfull termes, in ſad occaſiones.

A readie Ebrician, that ſeeth one of vnperfect ſtudie labouring to tranſlate, will tell almoſt for euerie place where a Tranſlatour would miſſe. And touching ſuch as in *Daniel* haue deceyued tranſlatours, them I haue noted in my commentationes vpon him: dedicated vnto ſome of you Nobles, and others of honorable Gentrie, to bé regarded according to the ſage honor of her Maieſties gouuernement. By *Daniel* moſt of anie, becauſe hee liued vnder the prophane, theſe tenours of ſpeach and wonderfull witty hyding of the minde, may be conſidered soundlie, to be had in heart readilie. In ſuch places, a man worthie the name of an Ebrewe profeſſour, wilbe moſt ready: as in matters moſt weighed, ſearched, tryed and peyſed by him in the golde balance of Ebrewe diligence: where ordinarie plaine ſpeaches require not to be ſo much thought

Recompēce demaunded was promiſed. D. C. was appointed Requeſter: M. L. G hindereth.

Dani. 7. 17. in one verſion otherwiſe far the better.

vpon. who would not looke better about him: that ſhould finde this going currant for Gods word. The foure beaſtes are foure Kinges: who ſhal take the kingdom of the Saints, of the moſt high: and holde the kingdome for euer: euen for euer and euer. This can not ſtande with Religion, anie more, then *Tartarus* can be Paradiſe: & eternall woe, bleſſednes. Here an Ebrician would longe before he came to the place, thinke vpon the rocke, where others made ſhipwracke: and marke how the Particle *Vau*, one letter, was a key to open or ſhut the ſenſe: So in *Daniel* againe, Cha. 7. ver. 12. As concerning the other beaſts, they had their dominion taken away, but their liues were prolonged for a certen time and ſeaſon. This ſpeach vnſpeaketh it ſelf. For the beaſt is the Empire: and when the Empire is gone, the beaſt is no more a beaſt, but ſtandeth on his feete, as a man: when a priuate mans heart is giuen him: as in ver. 4. of cha. 7. *Agamemnons* man in *Euripides* beholding the Emperour writing for *Iphigenia* his daughter, to come to bee ſacrificed, and by fatherly affection blotting: and againe writing: and againe razing: marveyleth at his croſſe dealing. This dealing is more marveylous: no naturall affection here caried, but vnacquaintance with Daniel and with the Ebrew tongue. And reaſon might tell that the ſpeach croſſeth it ſelfe. And herein I muſt commende my L. of *Canterburies* grace: who though he thought it not an officers parte, to admitte ſoone a new tranſlation: and when I had preſented vnto him ſelfe and his patronage the ſeauen firſt chapters, all the Chaldy part, and the firſte chapter with ſomewhat more about it: he wrote in deed to ſtay the worke: yet when I debated what his place required him to doe, he wrote againe to licence the worke: his grace ſayinge, that he would not defende it: I ſhould ſtand to the defence of it. And full readie am I to doe that. And I dare defende his

In our common Bible.

grace,

grace for that tranſlation: that it is better then the vſuall in the Church. And whereas a certen Printer feared, leaſt in time it would come into the Bibles, he needes no more to feare, then leaſt in time our nation will commonly learne *Daniel* in one houre: which without an heyfer, that manie pricke, will not ſo ſoone be cleare: and was long ſealed vp in our nation. Full is the Prophete of examples, biddinge heedines, but finding headdines. And Moſes had the like occaſion, as he liued, when ſkant any in the worlde beleeued that the world was created, or ruled by God, or that any God was. Leſſe did they thinke of the ſtate and condition, in which the wicked Spirites or ſoules are in eternall chaynes and darknes with paynes: which ſtate as they thought not off, they had no proper tearme for it in their ſpeach. And likewiſe for the ſtate of ioye, the portion of the faithfull in the ſight of Gods glorie: the wicked world knewe it not: and therefore had no terme for it. In this caſe Moſes hydeth his mynde from the wicked: as touchinge any one propre terme for either Eternall death, or Eternall life. But he by matter and argument doth ſpread it abroad vnto ſuch as loue the appearinge of the iuſt iudge. By the terme *DEATH*, he meaneth Eternall death, when leaues to the ſore be not fetched from the tree of life: and ſo by life in promiſes faſtened vpon Chriſt, he meaneth Eternall life: Euen as Adam cloſely meant by the name of *EVE*: which the Septuagint tranſlate *LIFE*. So by the curſe vpon the Earth, he meaneth an Eternall curſe with it, for all the Serpents broode. And for this the Iewes generally, ſauing the Sadducees, vnderſtood him: and handle the matter moſt learnedlie. O that they had gone further to the tree of life: then their readineſſe in the text would haue multiplied knowledge, euen for both Teſtamentes. One worde in him of this kinde, hath bred much ſtirre amongſt

Vpon Leu. 26. many of them.

vs. *Sheol*, that is, The verbe, the root of it is *Shaal*. to require and *Scheol* is the ſtate which euery life with ſenſe payeth, as a debt: when it is ſpoken of a body, whether of man or beaſt, as in the companie of *Coreh*, *Dathan*, *Abyram*, the deſtruction from this life is meant. If ſequell of matter bring more, by the matter, not by the word, it muſt be admitted. In mens caſe we terme it commonly the graue: though fiſhe in Sea, or fier in earth, or *Hyrcanian* dogges panches, or *Egyptian* Glaſſes, were their tombe: or they were, as *Iakym*, that with his penknife did cut *Ieremies* lamentations, caſt away as the buriall of an Aſſe fit for ſuch as hate ſuch diligence about Gods word, as by *Ieremies* example wee may ſee, that the Eternall doeth require. That ſtate to the body is *Scheol*: to the ſoule, the loſſe of this world in ſuch as knew not the ſoules immortalitie is *Sheol*: to men of further reach: the world of the Soules: the worlde vnſeene of vs that be here: without diſtinction of lotts there. For fewe knewe that: the hidden of God called in Ebrewe, pſal. Cxi. *Sod*, the myſterie of righteouſnes. And they the Lillies among thornes ſpake as the common world: and commonlie of the ſoule by termes fit for the body, for ſuch as graunted no further continuance, and for ſuch as graunted that there was an other world. And as dying is holden a degree lower then life: and daily ſpeach ought to bee ſuch, as the greater part be not troubled with it, to deſcende to *Scheol* is to leaue this world. So *Iacob* would deſcende to *Scheol* vnto *Ioſeph*: ſo *Iudah* feared to bring his fathers graynes to *Scheol* with ſorrowe: ſo Gods anger in Deut. 32. and in the ſame ſyllables in *Ieremie*, ſpeaking of *Ieruſalems* fall, is a fyer that burneth vnto the low *Scheol*. Not determininge of their ſoules: though their caſe were daungerous in warres brought for idolatrie: Men dying in contempt of the couenant. The argument might determine: the terme did

not

not determine. *Haides* in the Greeke is the very ſame: and neither of them is euer in Scripture, directlie the ſtate of Eternall torment: but as king *Ezechias* deſcribeth it: The cutting-off from this life: the not ſeeing of *Iah*, in the land of the liuing: the remouing of their dwelling hence as a tente: thee ſhearing of life, as the weauer doeth his webbe lockes from the Thrummes. And in *Iob*, *Aethan*, pſal. 89. *Salomon* Eccleſ. *all men doe deſcende to* Sheol, as *Ioſeph*, *Iacob*, *Ezechias*. And in a ſpeach of death, when life is ſoone recouered, deſcending to *Scheol*, ſignifieth that the ſoule fully went from the body, euen to the world of the dead: and in diuinitie meaning to appeare before God. In that ſenſe euery mans ſoule, by *Salomon* aſcendeth, and the beaſtes deſcendeth. So that the worldes common langauge: To deſcende into *Scheol*, and the Prophetes: aſcend vnto Gods throne or to returne vnto God, leauing the body to the duſt: theſe differ not in ſubſtance one hayre breadth. *Eutychus* Act. 20. fell from the third height, dead. But his ſoule was yet within him: and then had not deſcended into *Sheol*. The ſouldiour buried by *Elyſeus* was dead: but whether his ſoule had fully left the body, that may be further enquired: Our Lord being dead, had not his ſoule reſting in the dead body, but voyde of all controverſie, it went to the worlde of the ſoules, through the tabernacle of his fleſhe, and to paradiſe: the ioye of happy ſoules. Which thing to teſtifiie, ſome of them returned to this world. The Diuell and his Angels might well perceyue it: But the ſpeach or article, Deſcended into *Haides*, meddleth not with one or other, but maketh ſure a full and abſolute departure vnto the worlde of the ſoules. His ſufferings were vnſpeakeable, and the agonie of his ſoule: as hee told at their beginning to his Diſciples: and when ſkoffers were about him, and dogges, he declareth by turning his ſpeach

vnto God, howe to vnſpeakeable extremitie his tormentes went on: *Why O my God doeſt thou forſake me!* The phraſes of both, the firſt from Pſal.42. the verſe repeated Pſal.43. (for the Greeke of it is the Greeke of the newe Teſtament) the next from Pſal.22. theſe two be the ſaddeſt phraſes of the language. And we muſt thinke, that as much is vnder them as can be conteyned; for the ſufferinges of our Lorde, and that he ſpake of his owne perſon. But I am not now to runne into a common place: If any ſtirre be of late riſen, that way, men of preferment for their paynes, muſt looke to the defence of the trueth. And it is iniurious to require anie to warre on their owne charges: as ſome haue requeſted me to deale herein. But for a Tranſlatour, he muſt bee carefull in ſuch poinctes: where for the maner of the world the Scripture hath termes generall, that the vnlerned in tongue, and the vnſtayed in the groundes, will turne often times into a wrong ſenſe. In this ſorte the terme, Hell, thorough the olde Teſtament, ſhould be well looked. He that thinketh it euer vſed for *Tartaro* or *Gehenna*, otherwiſe then the tearme Death may by Synecdoche importe ſo: hath not ſkill in Ebrewe or that Greeke, whiche breathing and liue *Græcia* ſpake: if God hath lent me any iudgement that way. And who ſo euer can not cleare the Apoſtles wordes by men indifferent: as Old Greekes, Rabbines, & ſuch like, is vnſetled in his ſtudie. Saint Peters place in his firſt Epiſtle and thirde Chapter affoordeth a good example for heede in places harde. Though it belong not properlie to this parte which I handle. For he ſpake ſo plaine, that anie Iew thē, or yet any aliue, would vnderſtand him. And thus he ſhould be tranſlated: *Chriſt ſuffred, &c. being made dead in the fleaſh, made aliue by the Spirite; in which ſpirit he had gone & preached*

My. 3. place of 8. is of ſpeaches harde of them ſelves: not of made ſo by vs, as 1. Pet. 3.

ched to them that now are ſpirites in priſon: becauſe they diſobeyed when the time was: whenthe pacience of God once wayted in the dayes of Noe. I aſſure my ſelfe that there is not any learned Iewe in the world, nor was, ſince Saint Peters time, but would thus vnderſtād him. For all theſe poinctes are plain with them: the *Spirit of God, Gen. 1. 2. Ze Ruho Shel Melech Ha Maſhiah.* This is the Spirit of *Maſiah* the King. So, the ſpirit of God that preached to *Noe*, ſhould bee that ſpirit of Chriſt, whom S. Peter in expounding his minde, calleth God, whoſe patience wayted. Alſo they haue this moſt famous, howe God long ſhewed his pacience, while the Fathers were aliue: how the holy Ghoſt preached by Noe: and firſt by Noe ſince the day of Adams fall, and day of pronouncing the curſe vpon the earth: telling Noe the time of Execution: and that that generation ſtroue againſt the ſpirit of God: and that God brought vpō them double waues: of water and of *Gehennah* fier. And in the text of both *Talmuds* this matter is laide as a common article *Dor ha mabbul ein lahem chelek le Olam ha-ba.* The generation that died in the deluge, they haue no hope of bleſſed portion in the world to come. Nowe, ſeeing all theſe poſitions be true, that by the Eternal ſpirit of Chriſt, his humane ſoule came to the body and ſo it was made aliue: and that the Eternall ſpirit is about ten times noted in the Lawe to haue gone down: (whence Saint Peter diuinely taketh the ſpeach of Chriſt his going in the diuine nature, vnto other as famous matters) and ſhewed pacience: and brought a Deluge vpon the worlde, voyde of Religion; and preached not in any man with expreſſe calling afore Noe, and therefore his ſtory was the fitteſt for an example: and damneth

neth for euer all that be out from the couenant: seeing all this matter is true, & the proprietie of Saint Peters wordes in their most exacteneſſe, will abide this: and the Iewes, to whoſe natiō he wrote, admitted all this: and neuer would admit anie other meaning of theſe his wordes: which for matters inviſible, muſt be plaine and in graunted ſenſes: A learned Tranſlatour, who from childhoode ſhould be acquainted with the holy Ebrewe & Greeke: and for it with all writers for both tongues, ſuch a Tranſlatour would bee better then many cōmenters. Saint Peter would acquaint his nation, that the Spirit of Chriſt was in the Prophetes, whom they called *Iehovah*. And in a matter of ſo great weight, to tranſlate ſo that the humane ſoule of Chriſt ſhould now be meant ſpirit: and that to bee made aliue, which dye can not, and to take a iourney vnrecorded in the penners of the Goſpell: and to preach among ſoules, gon hence & to Noes age peculiar: as hauing diſobeyed once: but after as better aduiſed: If Saint Peter had any ſuch meaning in glaunſes vndiſputed out: the ſcattered Iewes, who admit no doctrine but taught in Moſes & the Prophetes; they would haue reiected all the Apoſtles autoritie. But in this place we make cloudes: he bred none And in our cloudes we might ſooner enable Iob to bring about all propounded by God, as aboue his reach: as defende Saint Peter againſt any Iewe: which thing hee that can not doe, is but a raw Doctor of the newe Teſtament. A man might as ſoone tell vpon what foundation the earth was layde: what meaſure it hath: how the Sea was ſhutt with dores: how it is ſwadeled with the darke: howe to giue the morning his charge, and to ſhew the day ſpring his place: yea and may as ſoone open the gates of death and ſee the dores of the ſhadow of death: as tell how Chriſtes humane ſoule could dye, and be made aliue: and what

what ſermon he ſhould make enioyned from *Moſes* & *Elias* doctrine: or why peculiarlie to men of the fludds age: or defende conſtantlie any ſuch thing, at all, done by Chriſtes humane ſoule: of any conference or ſpeach among the dead. And Saint Peter knewe that Moſes commaunded to leaue the hid things to *Iehovah* our God: and knew that our Lorde him ſelfe neuer taught his Diſciples to breake that: and might not breede leappers ouer the threſhell. And for this very poinct of our affirming that Chriſt went to *Gehennah*, the Iewe *Iſaak Ben Arama*, who writeth full excellent things for Chriſtianitie in *Shaar* 52. vpon Exod. and ſheweth that all his nation ſince Ieruſalem fell, haue miſtaken all the Prophetes: and is cited for our ſide by *Munſter* and *Nebienſis* vpon Pſal. 110. he diſputing vpon Leuit. 26. for the ende of the Lawe, and howe all thoſe curſes might be auoyded; ſawe no comfort in Iudaiſme: and then hee turneth toward Chriſtianitie: but complayneth that wee make Chriſt deſcend to *Gehenna*: and to bring out the Fathers thence: whereas if we had expounded the ſufferings of Meſſiah (which all Rabbines confeſſe that the Pſalmes make them infinitie great) as the Euangeliſtes penne them, tolde by our Lordes owne tongue, and much perceyued by the Diſciples: ſuch a Rabbine would haue turned manie, and by ſuch meanes we Chriſtians ſhould haue couered infinite many of our ſinnes: where God would mitigate many his puniſhmentes ouer vs for turninge ſinners into the right way. I wiſhe all that loue the trueth, to trye this propoſition; None that knowe abſolutely, as a profeſſour of Ebrewe and Greeke ſhould, the holy phraſes of Scripture: *Sheol* and *Haides*, *Gehennah* and *Tartarus*, and whence Paradiſe for Heauen, and when it began: as, *THE WORLD* to come, no *Linguiſt*, a true *Linguiſt*, meting with his match to be tried by authours indifferent (as the Diſ-

ciples ſpake and wrote) will defende, that any one ſyllable in ſcripture doth ſo much as euer glaunſe, *that Chriſt deſcended to* Gehenna. Here, and in ſuch poincts a tranſlation bearing on the ſame page the originall, Ebrew for the Olde, with all *Maſſorites* clearing of the text: and the Greeke for the newe, with declaration from what kinde of writers euery member of ſentence is fetched, and made according to them by one that hath his eyes in his head, and the ſpirit of *Elihu* in *Iob*, ſuch a tranſlation in one word would calme all waues. The *Æthyopian* tranſlation may be an example vppon Saint Peters place, whiche hath for Spirit, *Manphes Kades:* the Spirit *Holy*. The plaine *Aethyopians*, among whom manie Iewes dwelt, ſhewe that they neuer ſtaggered there. By ſuch two wordes in a margent note, all ſtrife would ceaſe. So in the Pſalme 110. The Greekes tranſlated diuinely: From the wombe before the morning ſtarre haue I begotten thee. The Ebrewe was hard of purpoſe: and the Greeke Tranſlatours doe ſhewe their great diuinitie. I would heerein follow them: either in the text, or lay them downe as paraphraſtes in the margent. For their authoritie for diuinitie is next the vndoubted Prophetes and Apoſtles. Though for their difference from the Ebrew, accented, vowelled, and ſounde in euerie piece of letter (ſo neare it muſt bee examined) millions of poinctes, which entangled vs, muſt bee conſidered. And now I haue handled largely three poinctes of eight: wherin wee muſt confeſſe overſightes: whiche for a dry cauſie bring vs to quabbemyres: and we may not refuſe amendment: for feare, (as ſome haue ſpoken in effect) leaſt men will ſay: we had no way at all heretofore. This obiection was made: Men will ſay that we had no Bible heretofore: if we nowe amende. It may be learnedly diſputed, whether

A tranſlation for triall propoſided vnto all to ſpeake againſt wher they could: ſhould haue the originall with it: and ſuch would alwayes bee good for libraries and the learned.

ther they be men that ſo ſpeake. For they that reade the Bibles tranſlation of ours, beſt knowe by their owne experience, where they ſticke faſte: and theſe gainſayers ſhewe that they neuer read the Bible: and men of ſuch humours are not to be counted men of worth in tongue: and they that blaſpheme the certeintie of Gods worde ſo pure, ſo wiſe, ſo watchfully kept, little knowe what they doe in ſo weightie a cauſe: & they iniurie autoritie, whē they hinder the publike good. But this labor ſhould haue a milde ſtyle, to winne all to a good worke. Yet this much I dare ſaye: that, right, not might: ſkill, not will: paynes, not gaynes, ſhould beare ſway for that booke which the Greeke terme calleth *Booke* (Bible in Greeke is booke) as being the only booke of all bookes: as all being bables in reſpect of it: that vnlearned babling may not be thruſt vnto it: but ſuch as hath crept in, muſt be taken out. Nowe for the fourth poinct, Termes of Equivocation witty in the ſpeaker for familiar and eaſie matters, howe they muſt bee looked vnto, that a Tranſlatour drawe them not to fooliſh and ridiculous ſenſes. In this ſenſe Moſes ſayde, *Seth named his ſonne Sorrowfull (Enoſh). Then ſprang prophaneſſe: Concerninge calling vpon the name of the Eternall.* Thus he proceedeth to ſhewe howe mans wickednes haſtened the curſe, whiche God pronounced vpon the earth. And whereas he taught the Goſpell and prayer to God cloſely: becauſe the wicked would neuer vnderſtande but ſkoph, if it had bene at large tolde: he teacheth the fall away as cloſelie. Ebrewes verie manie, rightly vnderſtood *Moſes*: and *Kimchj* the common recorder equall vnto a thouſande: and Latines manie: But dogg Iewes, who would not haue Chriſt Redeemer, and eſpye our ſtrength, they rebell againſt the light: As *Abenezra* with others, of like rancour. Herein I marueill, why *Tremelius* hauing done well, was altered &

The fourth poinct, for termes of Equivocation.

marreth after his death. As likewiſe in Daniel 2. 24. & 25. I could wiſhe him reſtored to his former goodnes. Nowe we vpon Gen. 4. 26. ſay, Then men began to make invocation in the name of the Lord. But Moſes expoundeth him ſelfe Chro. 6. 1. (the Cha. 5. is but a parentheſis in the narration) and ſheweth when men began to bee multiplied, God ſawe that their malice was great. And that is the reaſon why our father *Seth* termed his ſonne *Enoſh: Sorowfull.* It had bene ſenſeleſſe to call him ſorrowfull: vpon callling on Gods name. Nowe the Prophetes call Man *Enoſh:* ſtill expounding the text. So that a corruption of it, greeueth all the reſt. An other example of this kinde I will bring from the newe Teſtament. *Mary Magdalene* had that affection towards Chriſt, which euery full faithfull ſoule hath in the Canticles. When ſhe was a litle paſt the watchmen: ſhee founde him whom her ſoule loued: ſhee layde holde vpon him: as not willing to let him goe. Our Lord ſayeth, cleaue not to me: or faſten not ſo on me. I doe not yet preſently aſcend. The holy and wiſe Euangeliſt left out her action, to be gathered by our Lorde his ſpeach. So *Daniel* omitted his hinderāce of § *Nebycadrezar* to worſhip him: for modeſtie, and by the ſequele doeth teach it. Any wiſe may ſee, that *Iohn* did the like: in omiſſion of the womans hartie geſture. And our Biſhops notes learnedlie ſhewe that. For thus they ſpeake, vpon Ioh. 20. 17. *Hereby Chriſt correcteth her carnal affection, looking too much to his bodily preſence, and therefore he pulled her from outward & externe offices, towards his bodily preſence, and willed her to bee mindfull of his aſcention.* The tranſlation of the text is ſenſeleſſe: *Touche me not, for I am not yet aſcended vnto my Father.* Euery linguiſt will cōfeſſe, that two groſſe faultes are here committed. For the Greeke Verbe of touching is ſuch, as timber workes faſtened touche: and is, To faſten vnto: to be

The Caldean King is written ſeauen ſeuerall wayes in the Prophets, wherwith to acquaint our nation to knowe the Ebrew diligence variety, is not amiſſe.

A commendatiō of the Biſhoppes notes.

A moſt ſence leſſe ſpeach, bearing the face of chriſt his wordes.

be ioyned vnto. And ſo Sainct Paul doeth vſe it, ſayinge: *It is good for a man not to touch a woman* · that is, not to be faſtened by mariage as one. And ſo, *Haphe*, a ſubſtantiue of this verbe, is trãſlated, a ioint. Ephe. 4. 16. This was a groſſe ouerſight: not to cleare the equiuocation. And ſome who haue a minde to Deſcend to *Gehennah*, and can not abide that Chriſtes ſoule ſhould goe to Paradiſe, as the theefe beleeued it ſhould: and as all Iewes would ſweare, his wordes ought to meane, haue cited this text againſt that: as though Chriſt ſpake of his ſoules aſcention, denying it aſcention: where all ſoules that euer were, aſcend to Gods iudgement. The ſpeach folowing ſheweth, that our Lord ſpake of his bodyes aſcention. Nowe for the terme in the Greeke, ill tranſlated, I am not aſcended: all of Ebrew ſtudie knowe, that the tenſe *Abar* is vſed infinitelie for a time not paſt, but quickely to come. And the Greekes, *Euſebius*, *Procopius*, and ſuch, note that: but the Doctours of Ebrew ſkill, euen to their Babes, ſo plaine it is. Nowe our Lorde ſpake all in Syriaque Ebrew, ſauing the revelation. And this phraſe vttered after the reſurrection, ſheweth that: which thing Iohn would expreſſe in Greeke: but for vs it ſhould be, *I doe not yet preſently aſcende.* I ſtande the more vpon this matter, for a that ſcholler of reaſonable good accounpt in ſpeach for one of you Nobles, Pſa. 16. wher you meant *Scheol* the world of the dead: there he ſayd he would burne in this opiuion, that Chriſt deſcended to Hell, meaning *Geheuna* hell. I would not wiſh him to ſtand to his wordes. One is ready to bring againſt him:

Millia quot magnis nunquam venêre Mycenis.

I will defende *Bucers* bones of Doctrine, that they are purified with the fyer of iudgement, againſt any that will

disturbe them, in our nation, for Psal. 16. and Act. 2. But I must teturne to translating: where two grosse faults in one short speach stayne much the glory of Gods worde. Because it was an *Herculean* labour at *Augeas* stable to toyle in this part: I noted about three score chapters of *Esay*, *Ecclesiastes*, and others with lines what I blamed in this kinde: and sent them to an whole nation to be looked vnto: and will here lay down an Epistle written afore vnto me from them by the consent of their most Noble King, for that kinde of studie which I felt paynefull & costly now thirtie yeares: though some of ours despise it: and for their resolution to haue this work to goe forward. Thus it speaketh: written by one speciall learned Scholer: *I thanke God, who hath moued your heart, guid Syr, to communicate with vs alwayes your most godlie & learned trauells, whereby the best of iudgement and most cōsummate in learning amangs vs, findes tham selues not a little both profited and delighted. The word of your Translation, here moued ane verie earneſt desire of all ester it. I haue shewed your affection and maide report of all the guid thinges you did concredit to the bearer to the noble Gentlemā you worte of, which were al most gladlie accepted. So that you may perswade your selfe, if you resolue to come in this countrey, you shalbe hartily wealcome to him, and to vs all most expectēd, wishing earnestly our Inne war worthie of such a ghast. In the meane time we all doe most hartilie thanke you, and imbreath you in the Lord Iesus. From Edingbrouche the xx. of Nouember 1596.*

Your oblised friend, I. M.

Theyr words must be recorded, not as others doe like, but as the Epistle bears them.

This kind letter would not be forgotten: specially of me so much beholdē to the nation: and much more then yet I haue shewed, which nowe I can not stande vpon. But I must returne to the foresaid trāslation, yet I must not hope to bringe in this kinde where all will runne in one sorte, examples one of a thousand, that I might: where the Prophetes

phetes ſhort ſpeaches to ſtirre diligence, are by vs turned from Chriſt to Belial, from vertue to ſinne, frō the temple of God to Peors religion: as, *if thou hate her, put her away.* I will ſhewe anone, howe it fell out, that ſo many errours grewe, the cauſe whereof, they that be in them, I am afraid, doe little knowe. And thus much for the fourth poinct; that termes of Equivocation bee not turned to ridiculous ſenſes: wherein we haue committed many offences: but not more nor nothing ſo many as the vulgar Latin. The next poinct that I am to handle, is moſt pleaſaunt: and the miſſing in it argueth not want of learning, but of leaſure. It conteyneth conſtant memorie to tranſlate the ſame often repeated in the ſame ſorte: and the differing repetitions likewiſe with their differences. Moſes termes bee repeated infintely in all the Prophetes: The Pſalmiſt foloweth *Deborah* much in the very letters: and *Salomon* much his fathers ſayinges: though in much againe he is in ſtyle ſtraunge as hauing much conference with Eaſterne Philoſophers. So in *Eccleſiaſtes*, he differeth in ſtyle from all. *Iob* is alſo in his very letters cited very much of *Dauid*, *Salomon*, and the Heard-man of *Tekoah*: who beginneth with the End of *Ioel*. *Eſay* likewiſe hath as *Ioel* this ſweet & terrible ſaying: * *Ceſhod myſhaddai iabo*. Shewing how he honored the ſpirit which ſpake in him. *Micha* doeth honor him as much and more: who copyed out a great number of lines from *Eſai* with very little change: And *Ieremy* followeth him ſo notably, later by ſeauentie yeares, that in long alluſions of *Pachadh*, *Pachath*, *and Pach*, as feare, care, ſnare, often toſſed in the ſentence, he ſolemnizeth his very Letters: ſhewing with all how that which *Eſay* told, they felt: So in *Taaniah* and *Aniah*, bewayling and wayling *Eſay* prophecyed, *Ieremy* recorded, both to *Iudah*. So for *Moab* he hath *Eſaies* eloquence: and *Abakuks* very ſyllables for *Babel*.

Malachy. 2. Wee make God a commaunder of diuorcemēts vpō hatred: whiche doctrine, Chriſt expreſly confuteth.

The fifte poinct. Cōſtant memorie to tranſlate & ſame alwayes alike.

A cōſuming from God ſhall come.

So

So *Abakuk* too hath *Esaies* for the knowledge of God couering as water doth, in the Sea: so *Micha* the seconde beginneth with that straunge Grammer and letters of *Micha* the first. *Heare ô ye people, all they.* The Ebrewes chaunge the pronownes sodenly, now & then: as the two *Michahs* doe, ô *YEE*, and all *THEY*. Nowe, the vsing of the same syllables, biddeth to looke vnto the same euent. *Micha* sonne of *Imlah* proued true in *Achab*, and the fall of *Israell* for the time then, though foure hundreth false prophetes thought and taught otherwise. So should the Iewes thinke of *Micha* the *Morasthite* that his wordes would prooue equally true. But to holde on: *Abakuk* entituleth him selfe a Prophete: *Aggei* and *Zachary* doe the same: none, I trowe, but they three. The reasons be weightie: And *Daniel* is a wonderfull gracious man for all thinges. And in noble sort for this: for calling by one skilfull worde, whole stories to be compared togither. By the worde *Tippaghem*, was Troubled, vsed onely afore in *Pharaohs* spirite, placed again in * *Nauocodrosors* he calleth into minde: *Pharaoh*, his *Chartummim*, or coniurers, *Ioseph* and infinite comparisons with *Nauocodrosor*, his *Chartummim*, aud *Daniel*: yea the whole stories for both kingdomes, are called into mynde by one worde, *Be-hammered* the worde properly signifieth. But how so euer it should be translated in the margent of the later from the first, it should be noted. So when he prayseth God, as dwelling in light that none can come too, whiche thing God handleth in Iob in speaches reaching through the frame of nature, *Daniel* vseth a phrase vsed onely of God: *Iadagh Binah*: to knowe vnderstanding: teachinge thereby howe he that will, may prooue true his sayinge of Gods wisedome, from Gods owne declaration of it: a peculiar longe speach vsed of purpose in that argument. So *Mauz*, the name of might and almightie vsed of *Dauid*, *Salomon*,

In Ebrewe Shim ghu ghammim sullam.

It is a deepe matter, that only Abbakuk Aggei & Zachary title themselues Prophetes.

* Seauen wayes scripture writes his name: which to imitate none of grace wil forbid.

Salomon, Eſai, Nahum, Ezekiel, with attribes commonly of rock, life, ſaluation, and ſuch. So in *Daniel* in the plurall number increſing the force. *Maüzim*, and the temple is called the ſanctuarie of *Maüz*, and fortes of *Maüzim*: wherein while the Seauentie hid their minde, an errour intollerable came in, in Dan. 11. which thus ſhould ſtande: *As for the God* Maüzim (*that is almightie*) *in his place he ſhall worſhip, yea a God ſhall he worſhip whom his fathers knew not: and he ſhall cauſe the holdes or fortes of Maüzim to haue a ſtrange God.* Here the Angell comfortes the Iewes againſt *Antiochus* ſtrength, by the very name of God, twice laying attributes of the Temple to cleare the ſpeach. But I may not tary in *Daniel*. *Nehemias* repeateth that terme in honour of *Daniel*, & memorie of him. But of all, *Ezra* is moſt herein, whoſe whole worke of the Chronicles is infinite much in the very ſyllables of the former: and when he changeth the phraſe, that change hath great vſe, and ſhould bee marked in a tranſlation. Such is the newe Teſtament: whoſe firſt oration faſteneth to the laſt ſpeach of the olde. For *Gabriel* to *Zacharie* beginneth the newe Teſtament where the olde ended. And this ſhould haue made the Church to haue hid the hidde Apogrypha, according to their name: and neuer to haue let them ſee the ſunne of the Church. They breake the chayne: and make monſtrous all the body of the Teſtament, abſolute without it: and not admitting any word of it: for language to any one letter, nor to any wit in ſtyle, articles or ſtorie. Infinite much of the Newe Teſtament might haue in the margent the Ebrew which it trãſlateth. As this: *Grace and peace from God:* *Aarons* bleſſing, & this: *God knoweth who be his:* from *Moſes* ſpeach to *Coreh:* and *God hath not forſaken his people. Be thou perfect as thy father in heauen is perfect:* from this, *Thou ſhalt be perfect with the Lord thy God*, and ſo infinitely. A Tranſlatour ſhould haue all this

Se the common tranſlarion.

The newe Teſtament is almoſt all frõ the olde.

in tables before him. So the Bible ſhould bee ſhorter for memorie by a quarter: when the minde ſhould ſee what was plaine afore, and is but repeated. And in facilitie ten times eaſier: ſhewing no newe matter to be in handlinge, but a commentarie of the olde. *Moſes* ſong, Deut. 32. might be ſhewed all through in the Prophetes, *Paul*, *Peter*, *Iude*, & others. Howe we haue contemned all this: examples wee haue like the ſande of the ſea, that can not bee numbred. Two I could bring too haynous: eyther ouerturning, the one the maine of faith, in a Tranſlation: the other in a note caſting out the canonicall with a Semicycle, as leſſe profitable, and drawing in *Tobyes Legenda aurea*, made as other Iewiſh, forbid fables, to breake all the frame and honor of Gods counſell: wherein we ſhewe that wee neuer knewe, howe the families guide the holy ſtory, in a moſt ſenſible dignitie: and what families might not excell the reſt, nor yet in any dignitie come neare the chiefe. And thus fiue partes of my eight are concluded. In our ſixt care facilitie of phraſe defended by the Newe Teſtament, the Septuagint, and writers old indifferent for all nations muſt bee had. Here ſtudentes in Ebrew miſſe by curioſitie: as when they ſay: He that beleeueth ſhall not haſten. The Septuagint knowing that haſtening to vnſtayed thoughtes in the minde, and colour of face argueth ſhame: ſayd ſhall not be aſhamed. *Moſes* ſaith: The day of their deſtruction is neare: and the caſe of the thinges ready for them haſteneth. Saint Peter tranſlateth him moſt oratoriouſly: though changing his order: *Their deſtruction ſumbleth not: and their iudgement of old is not ſlowe.* The holy Ghoſt his tranſlation here ſhould ſtande. Many ſuch places come where the ſtrict proprietie is too harſh. As, *If the iuſt haue his payement* (that is doubtfull to the ſimple) in Greeke, *is hardly ſaued:* very learnedly. Ignorance heerein caught of late two ſides of ſtriuers tardy, about

The fixt care Facilitie of phraſe. Curioſitie an enemy to this point.

about this: *God called for darknes and it came, and they were not disobedient vnto his worde.* Therein some defend the Ebrew, as they may: but marked not the verbe plural put impersonallie. The Greekes altered the relation of disobedience vnto the Egyptians thus: *As they disobeyed his word.* Herein we had a very vnseasonable strife: with bitter contention, and extreeme vnskilfulnes in the offenders and defenders. The Greekes knew well what the Ebrewe had: but sawe it harsh for the Greeke phrase: and that made them departe from proprietie, as paraphrastes may, retayninge the sense. And here I thinke it good to digresse a litle vnto the Septuagintaes storie, for great vse of our present matter. Their time is said to be in *Ptolomy* the second his dayes: their nūber to be exactly seauentie and two, sixe of euery tribe. *Ptolemy Philadelphus* desirous of a famous Library, sent to *Iudah* for their best authours and translatours: and had them sent. They translated seuerall partes about fourteene chapters, as nowe we distinguish them: or some one might goe through some little booke alone. The copyes which they had with them in Egypt, were not vowelled nor accented: But as some Printes yet are without eyther. Where both helpes are not, none without exceeding great paynes can hit vpon the trueth alwayes. The want whereof lefte the Septuagint vnto infinite errours. They were not all of like skill. The Translatours of *Moses* were very eloquent: yet the Translatour of Gods wordes to *Cain*, either of purpose hid his minde, or was very simple in Ebrewe. They who dealt with the storie, were likewise eloquent: and so in the Prouerbes and the Psalmes. The Grecian on Iob was a Poet reader: and cared not to yeeld euery saying strictlie, but what might be to Greekes familiar: The Translator of Eccleiastes, was yonger in Ebrew then Greek: he of *Amos* not the best: he of *Ezekiel* very learned. The diuersitie of

Where the 70 (to avoid an harsh phrase) dealt as paraphrastes, our vnreadinesse caused *Batrachomyomachian*: wher a Grāmarian kite would cary away both striuers.

Of the Septuagint: that all trāslated not ỹ same thing, but euery one his part, &c.

Gene. 4. If thou offre wel, and diuide not wel thou hast sinned.

their ſtyle: and hitting nowe: nowe miſſing farre, in the ſame, tels that all did not all. Oftentimes they rather abridge then tranſlate: as on Heſter, & infinitely in the Prophetes. In myſteries and hard Phraſes often they deale exceeding well. But very much they hid their minde: ſpecially for the worldes age betwixt *Adam* and *Abraham*. There was no other tranſlation but theirs in the Apoſtles age: and it was more knowen to the Iewes then the Ebrewe, ended from daily vſe fiue hundreth yeares afore. Therefore they vſe it exceeding much. In many places they leaue it and tranſlate moſt oratoriouſlie. It was often deceyued by miſtakinge Characters like: as, *Daleth* and *Reſh*, be: *D.* and *V. Chap* & *Reſh:* where the foot of *Caph* wanted Inke. In ſuch places, if the tranſlatours had borowed their neighbours copies, they had not miſſed. But they ſaw no reaſon of exact care, where their labour was required only for a braue Librarie. *Syracides* that was a childe when they tranſlated, excuſeth the matter, how hard it was to tranſlate Ebrew into Greeke. Hard muſt it be for thos poore afflicted Iewes lothing Heathen, to affoord ſeauenty learned through all the Prophets Emblemes, Ebrew ſubtilties, and Greeke elegancy: where the Church neuer had ſeauētie, or I trow ſeauen that ſpent their life in Ebrew and Greeke for the explaning of the Bible. Their tranſlation was turned into Arabique, though that tongue is almoſt Ebrew, and into the neare Ethiopiā: either becauſe they had not exact Ebricians, or thought it not ſafe to differ. The vulgar Latin, and all ours ſauing the Geneva follow it. And this is the cauſe why ours come ſo much ſhort of the Ebrew. And the defendours minde to feede on ackornes when corne is founde out. Iudgement in a ſucking Babe is not weake, ſhort of a mans: more then theirs which compare ours with one able to abide triall by the Ebrewe, cōmeth ſhort of true learning. The Genevah folow-

3350. years difference Gene. 5, and 11, betwixt Ebrewes & Grekes, this yet amazeth the worlde,

The Greke Teſtaments words 4600 are, the moſt part, from the Seauentie.

The church neuer had yet ſeauen that ſpent theyr life in vowelled Ebrew and Greke exact antiquity, for the Bibles vſe,

folowed the Ebrew, though the French bragge how it folowed their: the Dutch how their. I trowe it is not inferiour to any of theirs: as D. *Trelcatius* often confesseth at *Leyden*. And I thinke the BB. reuiued the folowers of the vulgar Latin and the Greeke, least our people should bee too much amazed at the first, by the great diuersitie. But to returne and conclude: as memorie to marke how the later folowe the former for light, and delight, so a learned facilitie is of vnspeakeable force. Nowe commeth in the seauenth poinct: the braue Greke termes either of the Seauentie, or of the Apostles better vsage. Their marking is of great importance. And this should not only be a great help to shew still through the margent Gods handling al his old stories: but a matter of certaintie in difficulties. Some here sliding amisse, disgrace all. For example this may be taken: *Paul* sayeth: *We must geue more heede to that whiche hath bene heard, least we slowe:* our common translation hath: least at anie time we should let them slippe. Saint Paul had bene a babe, if he had thought that all Iesusalems Rabbines could forget vpō what principles Paul disputed: or thought that if the Rabbines had embraced the rules & principles, they could soone forget them. Here the *Arabiques* translate elegantlie, *Naskitu: WE FALL.* The *Syriaque*, *Næbed WE PERISH.* Saint Pauls metaphore was taken from *Ieremies* lamentations, 4. in *Teth.* They are in better case whiche died by the sword, then which died by hunger: which flowed, as perched by wanting the fruite of the fielde. This trope called into the Iewes mynde *Sedekias* kingdomes fall: and warned of a farre geater, which soone fell vpon contempt of this warning. Of that *Ierusalemy* hath a comon treatise, and whole booke vpon this: which all, Paul warned in one fit terme: that might not be turned to a base meaning, befalling no men of grauitie in any religion or reason. In this

Why our BB returned to followe the 70. rather then the exact, true vnfallible Ebrewe.

The seuenth poinct: for stateli greeke termes: to stand in the margent.

Ebr. 2. h. verie coldlie translated: where Zub Lam. 4. or Lur, Pro. 3. is touched.

Taaniuth goeth vpon Ierusalems second and last destruction.

place the bare worde ſhould haue bin kept, or an other warranted. He that could not come to Sainct Pauls reach: yet ſhould haue marked how from Pro. 3. his Greke word was takē: for a froward departing, & the word two wayes terrible, each leading to deſtruction, and both meeting togither, would be twiſe tref-excellent. The brightnes of glorie, Eb. 1.3. expoundeth *Zemach*, or day-ſpring, Eſa.4. to cleare all the Prophets: all Paul, and the Chaldy (vpon Eſai.4) a rare place of old Ionat. a Rab (of old Simeons age or neare) ſpeaking clearly of Chriſt. Now to teach vs, that, The *Syriaque* hath *Zimcha*, *Eſaies*. When thouſands of theſe come in ſingular great matters, better then commentaries to lighten eyes: all togither will make a mountayne of golden learning, and haue great force. Here a tranſlatour ſhould haue all that the newe teſtament tranſlated, noted in his Ebrew Bible: to be plentiful in the vſe of that helpe. So for this ſentence: *He maketh his Angels ſpirites, and his miniſters a flame of fyre*: not onely the Septuagint and the Apoſtles, but alſo the *Zoar* in many places ſawe that God ſpake of the Angels made like windes and flames. Wherein the facilitie of the matter ſhould be warranted for better ſatisfaction of all: by all of indifferent affections. In this all tranſlations of learned tongues olde and ancient will much delite and ſtrengthen: the *Arabique* and the *Syriaque*: the *Chaldy* paraphraſtes, *Onkelos*, *Meturgeman*, *Ieruſalemy*: *Ionothan*, *Ioſeph* the *Blind*, *Aquilas*: the Septuagint. Yea & the fragmentes of *Aquilas Symmachus*, *Theodotion*. As when *Iacob* ſayth, the *Scebet* ſhall not depart from *Iudah*, till *Shiloh* come, *Aquilas* ſayth: by *Scebet* (in Greke *Sceptron*) he meaneth the tribe. He ſayd truely: Learnedly and to infinite good vſe. *Ieruſalemy* and *Barhinel* check vs rightly: for *Malachy*, Thus they ſay: For he hateth diuorcements: The Eternall is the ſpeaker. Here their authoritie is the ſtrongeſt

Zemach Eſa.4. Aparig a ſima, Ebrew.1.3.

Shebet is in Moſes 32. times: & neither a Sceptre in him, but, a Tribe,

of

of all humane: for vs, against them selues. The *Babylonian Talmud* is no lesse: construing *Ezra 1. Chron.* 3. That *Iechonias Assyr*, in strait prison made *Salathiel* his sonne: here the *Talmud* for this one poinct is much worth. Most pleasant are the Prophets words, turned by the Apostles: as *Sechi* & *Maos*, in *Ierem.* and *Peripsema* and *Scybala* in Saint *Paul.* In this sorte all the Greeke Testaments wordes might bee brought into euery Bibles table: yea and the Ebrew two, with one leafe of Grammer introduction: whereby a few houres would yeald a methode to iudge and studie as occasion and leasure serued. A Linguist would as easilie performe this, as these his coūtrey lāguages. And this must be holden, that *Libanus* affoarded not more timber-trees to *Salomons* house, then the Greeke Septuaginta doeth to the newe Testament: and the termes called into question for diuinitie being in it are best expounded by it. Examples I neede none: infinite experience of daily strivers shewe enough. And nowe comes the last poinct to comment by Scripture: so all *Salomons* Prouerbes may be set on the fitt stories: so the stories with their Prophecies, & the Psalmes vpon the lawe: the Epistles vpon the Ceremonies much: much on all. The helpe herein would make the newe Testament, and the former Prophetes, as *Daniel*, *Esaie*, and such, easie, before the Reader commeth to them. And nowe I haue ended all partes touched in my entrance of speach. Ornamentes aboue these, I haue elsse-where contriued into one woorke manie alreadie. To conclude, this I had to say touching translation. The rare Honorable Earle *H. Huntingdon*, many years togither, vrged my will this way: whom one Earle of you, Nobles, of neare affinitie, succeeded in willingnes and so liberallie towarde charges, that vpon that (according to these eightfolde obseruations) somewhat, if God will, shall come to light.

The conclusion.

H. E. of *Hunting.* should be honored ftil of his true affectioned, to finish his beginnings.

And

And one of you Lords requeſted me to write a common Epiſtle to you all: that you might ſo better knowe howe in time to agree for execution of good wil this way. That requeſt I haue (as ye ſee) accompliſhed. And I hope your Noble learning will not expect an inflaming peroration. The dignitie of the matter is greater then any Oratour can match. And for perſonnages, none be ſo fitt as your ſelfes to vrge it. Profeſſed Scholers, who ſtudie to liue: and not liue to ſtudie, are commonly, being advaunced, hinderers of all that paſſeth the common baſe courſe. And as my furtherance for honorable wordes, workes, charges, and all tendring hath bene from the Nobilitie (from what ſide the contrarie: I will yet ſee, and nothing ſay) ſo I am free to chuſe whom I would honour in this motion. Vnder the terme of Nobilitie, as we here towards Germanie do, I conteyne all the ancient and good Gentry of the land: whom all I wiſh to haue a care & portion about the book of life. The deliberation ſhould be quick. The King of our language hath dealt very royally for his part: with a willingnes very readie. Yet my great deſire was, that Engliſh Nobilitie might be moud, to be at the charges of this trauell. And ſo I leaue the matter to your learned Honorable and Worſhipfull conſideration. From *MIDDELBVRGH*, in Zea-land, This 29. of May, 1597.

Your Honours to commaunde,

H. BROVGHTON.

Two little workes defensiue of our Redemption, That our Lord went through the veile of his flesh into Heaven, to appeare before God for vs.

Which iourney a Talmudist, as the Gospell, would terme, a going vp to Paradise: But heathen Greeke, a going downe to Hades, and Latin, *Descendere ad inferos.*

Wherein the vnlearned barbarous anger God and man, saying, *That Iesus descended to HELL: and* yeelde vnto the blasphemous Iewes by sure consequence vpon their words, *That he should not be the Holy one of God.*

By Hvgh Brovghton.

If any man love not the Lord IESVS, let him be Anathema Maran Atha. 1. Cor. 16.

1604